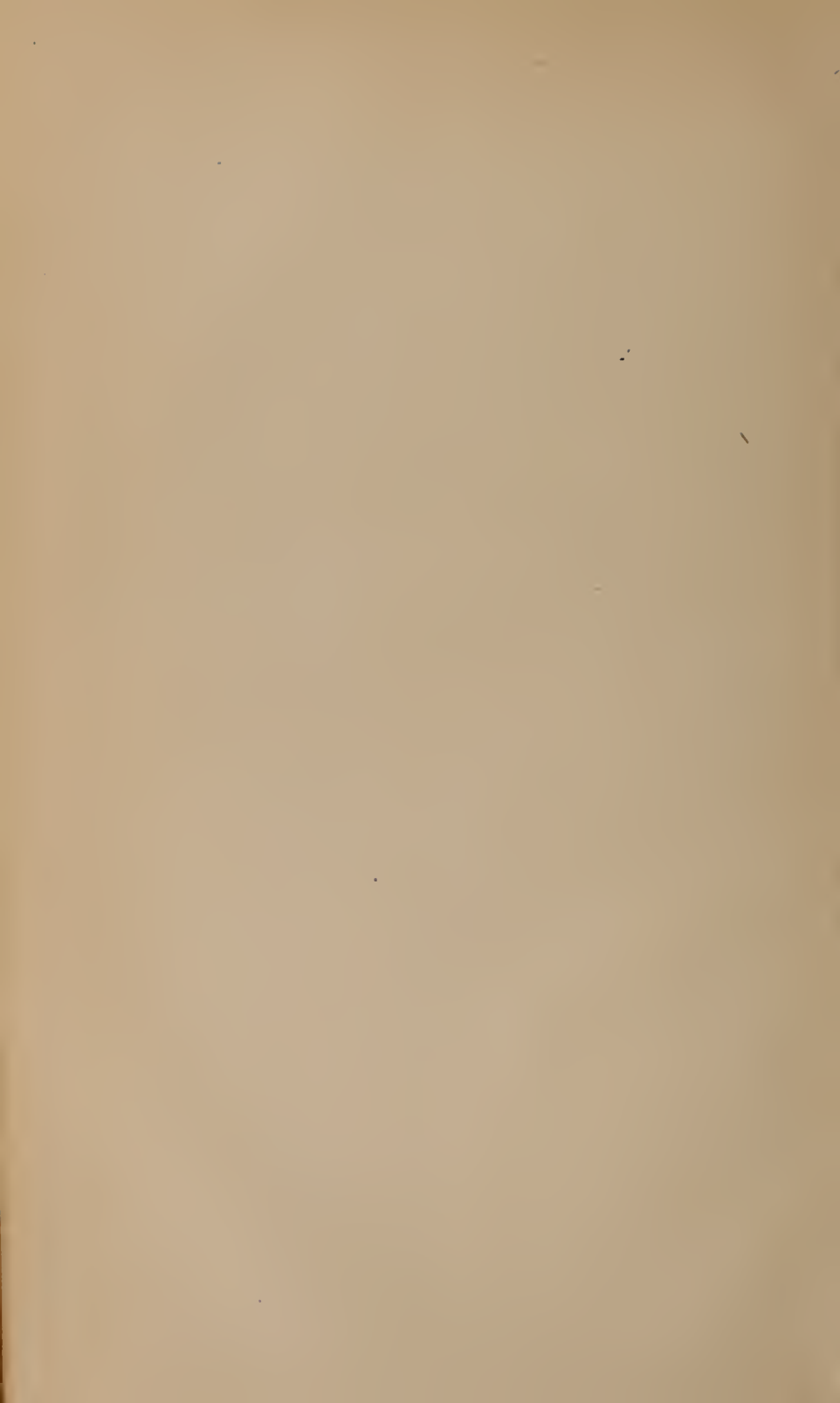


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RESERVE
STORAGE



THE MISSIONARY HERALD

VOLUME LXXI.—NUMBER 1

JANUARY, 1875

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THE
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CONTAINING

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American Board of Commissioners for Foreign Missions,

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OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1875.

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THE MISSIONARY HERALD.

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ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

IN the very brief view of the missions which it has long been customary to present in the January number of the *Missionary Herald*, little more can be done, in the case of each field, than to give a few statistics and the names and stations of the several laborers, for purposes of reference. But as introductory to these brief sketches, a considerable portion of Dr. Clark's "General Survey," read at the last Annual Meeting of the Board, will be given here, with needed changes in statistics, adapting them to present time:—

The condition of the work in the foreign field, as a whole, is more encouraging than usual. Despite some untoward events,—as the fearful famine in Asia Minor, breaking up Christian communities, and seriously interrupting all forms of evangelical effort; the murder of the devoted Stephens in Mexico, at the instigation of a Romish priest, and the bitter persecution that has followed; the intrusion of High Church Episcopalians into the Mahratta Mission; the attempt to hinder the circulation of the Scriptures in Turkish, and to prevent Moslems from embracing the gospel; and the financial embarrassment at home,—we are permitted to report a wide-spread interest in the gospel message, the establishment of new and promising churches of Christ, greater activity on the part of native Christians, and the missions in better working order, by reason of the reinforcements recently sent out, than for many years before.

A kind Providence has spared the lives of the active workers in the field, with four exceptions. To the name of Mr. Stephens, already referred to, must be added those of Mrs. Andrus, of Mardin, Mrs. Goodrich, of North China, and more recently, Mrs. Marden, of Aintab. Stars will hereafter mark the names, also, of two more Christian women honored in the religious history of the Sandwich Islands: Mrs. Daniel Dole and Miss Maria Ogden.

Mr. and Mrs. Spaulding, of Western Turkey, Mr. and Mrs. Haskell, and Miss Beach, of European Turkey, Mr. and Mrs. Wood, of the Mahratta mission, and Mr. John C. Smith, of the Ceylon mission, for various reasons unable to continue the foreign work, have been released, at their own request, from their connection with the Board. Mr. Alexy, of Spain, has also been released.

Nineteen others have come to this country for a season of rest and recuperation, while ten have been permitted to return to their respective missions. Nor would we fail of gratitude to the Lord of the harvest that, in response to the prayers of his people, he has inclined the hearts of thirty-eight new laborers to enter the foreign work. The entire number of missionary laborers of all classes has thus been raised to three hundred and seventy-seven.

The native agency is now represented by one hundred and eight pastors, about three hundred preachers and catechists, and nearly six hundred engaged as teachers and Bible-women. Every year is adding to the efficiency of the native force. Pastors are gaining experience and influence; many of them have become able expounders of the Word, and show great practical wisdom in the care of their churches, and generally in the conduct of ecclesiastical affairs; nearly half of them are now supported by their own people, and the remainder partially so.

The statistics show twenty-seven more churches, over a thousand added to the roll of membership on profession of faith, and that the gospel has been regularly preached the past year, through the agency of the American Board, in twenty-one different languages, in five hundred and sixty-eight different towns, cities, and islands, in various portions of the globe. The influence thus exerted in leavening the thoughts and sentiments of multitudes, and in preparing for the final triumphs of the gospel, no figures can measure.

The educational work of the Board is represented by twelve training-schools and seminaries, and ten station classes for the education of young men to become teachers and preachers of the Word, including over three hundred pupils; twenty-one boarding-schools, in which six hundred and seventy girls and young women are receiving instruction under the personal influence of Christian women, trained in our best institutions; one normal school with fifty-seven pupils in Eastern Turkey; and two others in India, in part supported by grants in aid of pupils; and five hundred and fifty-one common schools, with an aggregate attendance of over twenty thousand,—an increase of three thousand upon last year. Robert College at Constantinople, Jaffna College in Ceylon, and the Central Turkey College at Aintab, are the legitimate results of the awakened interest in behalf of education in the mission fields of the Board. The endowment of theological seminaries and colleges abroad may now justly claim a place in the regards of Christian men of wealth, beside similar institutions at home, with equal if not greater prospective results upon the social and moral elevation of the millions of mankind.

Much of the time and strength of twenty-five ordained missionaries and sixty women, including several of the wives of missionaries, are devoted to the work of Christian education, and the American Board, as an educational society, is expending, in various ways, not less than \$90,000 a year.

Christian literature, especially the Scriptures and works on practical religious topics, for the education and nurture of believers, as well as for purely evangelistic purposes, holds an important place in the foreign work, and enlists some of the best minds and readiest pens. It is proper to recognize here the valuable assistance received in the prosecution of our work from other societies, especially the American Bible Society, which has met promptly every request from the mission fields for aid in the publication and distribution of the Scriptures.

While the Board suffers a heavy draft on its effective missionary force, of from six to eight men, best acquainted, by years of labor, with the languages and habits of the different nationalities, to act as translators of the Scriptures, the aid of the Bible Society, in the publication and distribution, is the more highly appreciated. The American Tract Society has furnished its publications at half the retail price, and supplied electrotypes for illustrations, at reduced rates, for various missionary publications. The Board has also been indebted to the British and Foreign Bible Society and the Religious Tract Society of London, and valuable works have been received from the American Tract Society of Boston, and from individuals. Yet, with all the aid here acknowledged, the American Board, as a society for Christian literature, has expended for salaries of missionaries engaged in this department, and for publications, \$20,376 the past year, and has been compelled to withhold much needed aid in this department.

The Board has also rendered assistance in the erection of ninety-five places of worship during the year, in sums ranging from \$25 to \$2,000, according to the peculiar necessities of each case. The entire amount thus expended, as nearly as can be estimated, for 1873, was \$18,596.

Special mention should be made of the success that has attended the medical department of the work the past year. It is not simply that missionary families have been cared for and relieved of anxiety, but it is believed that many among the thousands of people who have had relief at the hands of missionary physicians, have carried away religious impressions of the greatest moment. Much, too, is done to raise up an efficient body of native physicians, and the medical works of Dr. Green, already published in the Tamil language, will do much to perpetuate his influence in Ceylon.

It is quite impossible, in this rapid survey, to do justice to the great work in progress for woman in the various mission fields. It is such as to cheer the hearts of all who would add the crowning act to the missionary enterprise in the establishment everywhere of the Christian home. We gratefully accept the results already attained, and in near prospect, as the seal of the Divine blessing upon the Woman's Boards, in response to the prayers and offerings of thousands of Christian women in the home churches.

ZULU MISSION. (1835.)

(Southeastern Africa, near Port Natal.)

UMZUMBI (Oom-zoom'-bzy. — About 80 miles S. W. of Port Natal). — Henry M. Bridgman, Elijah Robbins, *Missionaries*; Mrs. Laura B. Bridgman, Mrs. Addie B. Robbins, Miss Mary E. Pinkerton — Rufus Anderson, native pastor; one native preacher and one teacher.

UMTVALUMI (Oom-twah-loo'-my. — About 70 miles S. W. of Port Natal). — Hyman A. Wilder, Myron W. Pinkerton, *Missionaries*; Mrs. Abbie T. Wilder, Mrs. Louisa M. Pinkerton. — Two native preachers and two teachers.

AMAZINTOTE (Ah-mahn-zeem-to'-ty. — About 22 miles S. W. of Port Natal). — William Ireland, Setb B. Stone, *Missionaries*; Mrs. R. Oriana Ireland, Mrs. Catharine B. Stone, Miss Laura A. Day. — Ira Adams, native pastor; three preachers and three teachers.

INANDA (Ee-nahn'-dah. — About 20 miles N. W. of Port Natal). — Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley, Miss Martha J. Lindley. — James Dube, native pastor; three preachers and three teachers.

UMSUNDUZI (Oom-soon-doo'-zy. — About 30 miles W. of N. from Port Natal). — William Mellen, Josiah Tyler, *Missionaries*; Mrs. Susan W. Tyler.

UMVOTI (Oom-vo'-ty. — About 40 miles N. N. E. of Port Natal). — David Rood, C. W. Kilbon, *Missionaries*; — Mrs. Alzina V. Rood, Mrs. Mary B. Kilbon, Miss Gertrude R. Hance. — Two native preachers and three teachers.

MAPUMULO (Mab-poo-moo'-lo. — About 55 miles N. of Port Natal). — One teacher.

In this Country. — Daniel Lindley, D. D., Andrew Abraham, *Missionaries*; Mrs. Lucy A. Lindley, Mrs. Sarah L. Abraham, Mrs. Laura W. Mellen, Mrs. Mary K. Edwards.

Former Stations not now Occupied. — IPAPA (Ee-fah'-fah. — About 60 miles S. W. of Port Natal). — (In charge of Mr. Wilder.) — Two native preachers and one teacher. AMAHLONGWA (Ah-mah-thlong'-wah. — About 43 miles S. W. of Port Natal). — (In charge of Mr. Wilder.) — Three native preachers and one teacher. IFUMI (Ee-foo'-my. — About 35 miles S. W. of Port Natal). — Usingapanzi, native pastor; one preacher and one teacher. ITAFAMASI (Ee-tah-fah-mah'-see. — 30 miles N. W. of Port Natal). — Benjamin Hawes, native pastor. ESIDUMBINI (A-see-doom-bee'-ny. — About 40 miles W. of N. from Port Natal). — One preacher and one teacher.

In this mission the increased effort, by both missionaries and native helpers, among the kraals at a distance from the stations, noticed in last year's Report, has been continued; one new out-station has been taken, and Table Mountain has been reoccupied, by a native preacher. There has been a good degree of religious interest at some of the stations, and in the boarding-school for girls at Inanda. The statistical returns, at the close of the year 1873, gave thirteen churches, five of them with native pastors, and with a total membership of 556. Thirty-four were received within the year, on profession of their faith. The whole number received from the beginning had been 725. Seventeen common schools numbered 325 male and 336 female pupils. A more recent report gives 45 as the number of pupils in the seminary at Amanzimtote, 29 in the boarding-school for girls at Inanda, and 14 in the one at Umzumbi.

Mr. and Mrs. Robbins have returned to the field, taking with them one new laborer, Miss Pinkerton. Mrs. Mellen and Mrs. Edwards have come to this country on a visit, for health.

EUROPEAN TURKEY MISSION. (1858.)

CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., T. L. Byington, *Missionaries*; Mrs. Martha J. Riggs, Mrs. Margaret E. Byington.

ESKI ZAGRA (Es-kee-Zagh'-rah. — 200 miles N. W. of Constantinople). — Lewis Bond, Jr., Henry P. Page, George D. Marsh, *Missionaries*; Mrs. Fannie G. Bond, Mrs. Mary A. Page. — One colporter.

SAMOKOV (Sam-o-kove'. — 300 miles W. N. W. of Constantinople). — James F. Clarke, W. Edwin Locke,

J. Henry House, *Missionaries*; Mrs. Isabella G. Clarke, Mrs. Zoe A. M. Locke, Mrs. Addie S. House, Miss Esther T. Maltbie, Mrs. Anna V. Mumford. — One pastor, one licensed preacher, one colporter, one Bible-woman, three teachers.

MONASTIR (Mon-as-ter'. — 400 miles W. of Constantinople, in Macedonia). — John W. Baird, E. W. Jenney, *Missionaries*; Mrs. Ellen R. Baird, Mrs. K. M. Jenney.

The reports from the stations of this mission show encouraging progress. The health of the missionaries has been good; they have enjoyed unusual opportunities for preaching the Gospel; there has been a decided increase of interest in the truth among the Bulgarians, and not a little evidence, at some of the stations, of the presence of God's Spirit moving upon the hearts of men. There were 17 young men under instruction in the Theological Seminary at Samokov, and 21 pupils in the Female Boarding School. Mr. and Mrs. Byington, formerly connected with the mission, sailed October 17 to join it again, to be stationed now at Constantinople, where Mr. Byington will labor in connection with the publishing department.

WESTERN TURKEY MISSION. (1836.)

LITERARY DEPARTMENT FOR THE THREE ARMENIAN MISSIONS.

CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., I. Fayette Pettibone, Joseph K. Greene, George F. Herrick, *Missionaries*; Mrs. Martha J. Riggs, Mrs. Elizabeth A. Greene, Mrs. Helen M. Herrick.

GENERAL MISSIONARY WORK.

CONSTANTINOPLE. — George W. Wood, D. D., Milan H. Hitchcock, *Missionaries*; Mr. Henry O. Dwight, *Secular Agent*; Mrs. Sarah A. H. Wood, Mrs. Ardelle M. Dwight, Miss Julia A. Rappleye, Miss Charlotte L. Noyes, Miss Lella C. Parsons, Mrs. Cora W. Tomson, Miss Cornelia P. Dwight. — One pastor, one licensed preacher, two teachers.

MANISSA (Man-e-sah'. — About 200 miles S. W. of Constantinople — near Smyrna). — Theodore A. Baldwin, Marcellus Bowen, Charles H. Brooks, *Missionaries*; Mrs. Matilda J. Baldwin, Mrs. Flora P. Bowen, Mrs. Fanny Brooks, Miss Phebe L. Cull. — One pastor, two teachers.

BROO'SA (57 miles S. S. E. of Constantinople). — Sanford Richardson, *Missionary*; Mrs. Rhoda A. Richardson. — Two native pastors, five teachers, and one helper.

NICOME'DIA (55 miles E. S. E. of Constantinople). — Mrs. Catharine Parsons, Miss Laura Farnham. — One licensed preacher, one teacher.

MARSOVAN (Mar-so-vahn'. — About 350 miles E. of Constantinople). — Benjamin Schneider, D. D., Julius Y. Leonard, Charles C. Tracy, *Missionaries*; Mrs. Susan M. Schneider, Mrs. Amelia A. Leonard, Mrs. L. A. Tracy, Miss Eliza Fitcher, Miss Fannie E. Washburn. — One licensed preacher, eight teachers.

CESARE'A (370 miles E. S. E. of Constantinople). — Wilson A. Farnsworth, Lyman Bartlett, John O. Barrows, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Cornelia C. Bartlett, Mrs. Clara S. Barrows, Mrs. Elizabeth Giles. — One pastor, six teachers, and one helper.

SIVAS (Se-vahs'. — 400 miles S. of E. from Constantinople). — Edward Riggs, A. W. Hubbard, *Missionaries*; Henry S. West, M. D., *Physician*; Mrs. Sarah H. Riggs, Mrs. Lottie M. West, Mrs. Emma R. Hubbard, Miss Flavia S. Bliss. — One preacher, three teachers.

In this Country. — E. E. Bliss, D. D., John F. Smith, *Missionaries*; Mrs. Isabella H. Bliss, Mrs. Laura E. Smith, Mrs. Sarah F. Pratt, Miss Lucy A. Hitchcock, Miss Ursula C. Clarke, Miss Sarah A. Closson.

Mr. and Mrs. Spaulding, constrained by Mr. Spaulding's health, have taken a release from their connection with the Board. Mr. Dwight and Miss Griswold have been united in marriage. Mr. and Mrs. Brooks sailed October 14, to join the mission.

The year has been an eventful one at *Constantinople*, on account of the interference of the Turkish Government with the sale of the Scriptures; and large portions of the field, specially the Cesarea, Marsovan, and Sivas stations, have been visited by a famine of great severity, which must seriously interfere, for a time, with the progress of self-support in the churches. In other respects the work at these stations has been of unusual promise, the additions to the churches in the Marsovan field having been 32, and in the Cesarea field 42. In the whole mission, the additions for the year were only 84. The present number of church members is 1,106. There are 64 common schools with 2,113 pupils, 39 pupils in theological and training-schools and classes (17 at Marsovan), and 84 in female boarding-schools. The printing at Constantinople during the year, amounted to 5,028,600 pages, making a total from the beginning of 298,652,180 pages. The "Home," a school for girls at Constantinople, has been removed to Scutari, where better accommodations have been found. There are 22 boarders and 9 day-scholars in this institution. Permission to build has at last been obtained.

CENTRAL TURKEY MISSION. (1847.)

(Around the northeast corner of the Mediterranean.)

AINTAB (*Ine'tab*). — About 90 miles E. N. E. from Scanderoon). — Henry Marden, Americus Fuller, *Missionaries*; Mrs. Amelia D. Fuller, Miss Corinna Shattuck, Miss Ellen Pierce. Residing at KESSAB, Lucien H. Adams, *Missionary*; David H. Nutting, M. D., *Physician*; Mrs. N. D. Adams, Mrs. Mary E. Nutting. — Native pastors, — 1st Church, —; 2d Church, Baron (Mr.) Krokore; 3d Congregation, Baron Tomas; one licensed preacher, and eight teachers. — Twenty-five out-stations, with ten pastors, ten licensed preachers, and seventeen teachers.

MARASH (*Mah-rahsh'*). — About 90 miles N. E. from Scanderoon). — Giles F. Montgomery, Henry T. Perry,

Edward G. Bickford, *Missionaries*; Mrs. Emily R. Montgomery, Mrs. Harriet S. Bickford, Miss Mary S. Williams. — Native pastors, — 1st Church, Baron Hohman; 2d Church, Baron Simon; 3d Church, Baron Aristarchus; 4th Church, —; three licensed preachers, twelve teachers. — Eleven out-stations, with two pastors, three licensed preachers, thirteen teachers, and eight other helpers.

In this Country. — T. C. Trowbridge, *Missionary*; Mrs. J. L. Coffing, Mrs. M. R. Trowbridge, Mrs. Jennie H. Perry, Miss Myra A. Proctor, Miss Mary G. Hollister, Miss Harriet G. Powers.

This mission has been still weak in the number of laborers on the ground. Mr. Perry has returned to the field, leaving his family in this country. Mr. Crane, formerly in Turkey, and for some time at Aintab, went out again in March last, to afford relief, but has already been constrained, by failing health, to return to the United States; and Mrs. Coffing, Miss Proctor, and Miss Powers have found it needful to come away for a time. Mrs. Mardin, of Aintab, has been recently removed by death. Miss Pierce (sailing in February), Mr. and Mrs. Fuller (sailing in August), and Mr. and Mrs. Bickford (in September), have now joined the mission. At Marash much unpleasant excitement has been occasioned by the persecution of a Mohammedan convert, and some other untoward events, but there has been a good degree of religious interest, specially in the high school for girls, and the spiritual tone of the young men in the Theological Seminary "has been well maintained." At some out-stations there has been decided progress. Statistical returns from the mission are very imperfect.

EASTERN TURKEY MISSION.

(1836, at Trebizond.)

BIT-LIS' (near Lake Van, about 300 miles S. E. of Trebizond). — George C. Knapp, *Missionary*; Mrs. Alzina M. Knapp, Miss Charlotte E. Ely, Miss Mary

A. C. Ely. — Pastor, Simon —; two preachers, five teachers. *Out-stations.* — One pastor, one licensed preacher, sixteen teachers.

ERZ-ROOM' (150 miles S. E. of Trebizond). — M. P. Parmelee, M. D., Royal M. Cole, John E. Pierce, *Missionaries*; Mrs. Julia Parmelee, Mrs. Lizzie Cole, Mrs. Lizzie A. Pierce, Miss Cyrene O. Van Duzee, Miss Mary M. Patrick. — Three teachers and one helper. *Out-stations*. — Two pastors, five licensed preachers, fifteen teachers, and one other helper.

HARPOOT (Har-poot, guttural H. — About 175 miles S. of Trebizond). — Orson P. Allen, Crosby H. Wheeler, H. N. Barnum, D. D., *Missionaries*; Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum, Miss Harriet Seymour, Miss Caroline E. Bush. — Pastor, Mardiros Shinnayonian; six teachers, and one other helper. *Out-stations*. — Twelve pastors, thirty licensed preachers, fifty-five teachers, and thirty-two other helpers.

MAR-DIN' (about 150 miles S. E. of Harpoot). — N. H. Bell, *Missionary*; D. M. Thom, *Physician*; Mrs. Emily H. Bell, Mrs. L. H. Thom, Miss Sarah E. Sears. — Pastor, Georgias Ifadaia; two teachers and three other helpers. *Out-stations*. — Two pastors, three preachers, three teachers, and eleven other helpers.

VAN (Vahn. — At the eastern end of Lake Van). — Henry S. Barnum, George C. Reynolds, M. D., Joseph E. Scott, *Missionaries*; Mrs. Helen P. Barnum, Mrs. Martha E. Reynolds, Mrs. Annie E. Scott. — One preacher and three other helpers.

In this Country. — Alpheus N. Andrus, *Missionary*; Mrs. Kate P. Williams, Miss Olive L. Parmelee.

This mission has been very greatly afflicted by the death of Mrs. Andrus, of Mardin; and more recently Mr. Andrus, and Miss Parmelee, of the same station, have been constrained, by illness, to return to the United States. Mr. and Mrs. Bell, Miss Sears, and more recently Dr. and Mrs. Thom, have gone to reinforce that station.

The tabular view, and the reports of the various stations, show a steady and healthful growth in Christian life and activity in all parts of this mission field. The number of persons under instruction has increased from 3,592 to 4,772; the number of Protestants from 7,023 to 7,481; the number of native helpers of all kinds from 186 to 220. Three new churches have been organized, making the present number thirty-two; 167 members have been added to these churches on profession of their faith. The total amount of the contributions of the churches has increased from \$6,702, the previous year, to \$8,778, during 1873. There are 4,598 pupils in 137 common schools, and 93 in four boarding-schools for girls.

The Harpoot station report says: "Perhaps the most noticeable advance during the past two or three years [in the Harpoot field] has been in the department of education. The normal school, opened four years ago, has more than justified our expectation in the impulse which it has given to the common schools. The character of these schools has improved in every respect, and they are helping to elevate the Armenian schools throughout the field."

The theological school, which was suspended last year, has been resumed, with 14 students, all of them in the same class. "The normal school, which last year had 30 pupils, has now 57, of whom 32 support themselves, and 8 pay tuition also. The female seminary had 33 pupils."

MAHRATTA MISSION. (1813.)

(WESTERN INDIA.)

BOMBAY (Bom-bay'). — Charles Harding, Charles W. Park, *Missionaries*; Mrs. Elizabeth D. Harding, Mrs. Anna Maria Park, Miss Sarah F. Norris, M. D. — Vishnu Bhaskar Karmarker, native pastor; Krishna R. Sangalé, preacher; Sháhú Dáji Kukadee, editor of "Dnyanodaya"; one teacher.

AHMEDNUGGER (Ah-med-nug'-ur. — About 140 miles E. of Bombay). — Samuel B. Fairbank, Lemuel Bissell, D. D., *Missionaries*; Mrs. Mary B. Fairbank, Mrs. Mary E. Bissell, Miss Harriet S. Ashley, Miss Martha A. Anderson. — R. V. Modak, native pastor; one preacher, two male and five female teachers, two Bible-readers, four Bible-women.

SATARA (Sat-tah'-rah. — About 120 miles S. E. of

Bombay). — Richard Winsor, *Missionary*; Mrs. Mary C. Winsor. — One pastor.

BHUJN' (16 miles from Satara). — S. R. Wells, *Missionary*; Mrs. Mary L. Wells.

SHOLAPOOR (Sho-lah-poor'. — About 125 miles S. E. of Ahmednuggur). — William H. Atkinson, *Missionary*; Mrs. Calista Atkinson. — One pastor, one licensed preacher, two teachers, and one Bible-reader.

Station not known. — Robert A. Hume, *Missionary*; Mrs. Abbie L. Hume.

In this Country. — Allen Hazen, D. D., Henry J. Bruce, *Missionaries*; Mrs. Martha R. Hazen, Mrs. Hepzibeth P. Bruce.

Mr. and Mrs. Wood, not expecting to return to India, have been released from their connection with the Board. Mr. and Mrs. Hume, both children of

the mission, born in India, sailed on the 11th of August for this field. Miss Anderson sailed September 19, to be connected with the girls' school at Ahmednuggur.

There are twenty-two churches connected with this mission, with a total of 707 members. Nearly one sixth part of these (116) were received by profession within the year last reported. Fifteen of the churches have native pastors, one having been recently ordained at Satara. There are nine other native preachers, and six pupils in a theological class at Ahmednuggur. The contributions of the churches for the year, mostly for the support of pastors, amounted to \$1,047. An encouraging degree of religious interest has appeared in several places.

MADURA MISSION. (1834.)

(SOUTHERN INDIA.)

MADURA (Mad'-u-ra. — 270 miles S. W. of Madras). — John Rendall, *Missionary*; Miss Mary E. Rendall, Miss Elizabeth Sisson. — Two native pastors; eight catechists, three readers, nine school-masters, and four school-mistresses.

DINDIGUL (Din'-de-gul. — 38 miles N. N. W. of Madura). — Edward Chester, M. D., *Missionary*; Mrs. Sophia Chester. — One native pastor; eleven catechists, three readers, twenty-three school-masters, and four school-mistresses.

TIRUMANGALAM (Tir'-oo-mun'-ga-lum. — 12 miles S. W. of Madura). — James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick. — One native pastor; thirteen catechists, one reader, eleven school-masters, and one school-mistress.

TIRUPUVANAM (Tir'-oo-poo'-va-num. — 12 miles S. E. of Madura). — William Tracy, D. D., *Missionary*; Mrs. Emily Tracy. — Six catechists, five school-masters, and two school-mistresses.

MANDAPASALAI (Mun'-da-pa-sah'-lje. — 40 miles S. S. E. of Madura). — William S. Howland, *Missionary*; Mrs. Mary L. Howland, Mrs. Martha S. Taylor, Miss Martha S. Taylor. — Three native pastors, twenty catechists, one reader, eleven school-masters, and two school-mistresses.

MELUR (Mail'-oor. — 18 miles N. E. of Madura). — Thomas S. Burnell, *Missionary*; Mrs. Martha Bur-

nell. — Five catechists, one reader, five school-masters.

PERIAEULAM (Per'-i-a-koo'-lum. — 45 miles W. N. W. of Madura). — Joseph T. Noyes, *Missionary*. — Four native pastors, nineteen catechists, two readers, twelve school-masters, and four school-mistresses.

BATTALAGUNDU (Bat'-ta-la-noon'-doo. — 32 miles N. W. of Madura). — John S. Chandler, *Missionary*; Mrs. Jennie E. Chandler. — Two native pastors, nine catechists, two readers, eight school-masters, and five school-mistresses.

MANA MADURA (Mah'-nah Mad'-u-ra. — 30 miles S. E. of Madura). — William B. Capron, *Missionary*; Mrs. Sarah B. Capron. — Four catechists, one school-mistress.

PULNEY (Pul'-ney. — 70 miles N. W. of Madura). — (In charge of Mr. Rendall.) — One native pastor, nine catechists, six school-masters, and two school-mistresses.

PASUMALAI (Pus'-u-ma-lie. — 3 miles S. W. of Madura). — George T. Washburn, *Missionary*; Mrs. Eliza E. Washburn. — Two native pastors, one catechist, three teachers in the training and theological school, and two school-masters.

In this Country. — John E. Chandler, Henry K. Palmer, M. D., *Missionaries*; Mrs. Elizabeth A. Noyes, Mrs. Charlotte H. Chandler, Mrs. Flora D. Palmer.

Messrs. Washburn and Capron, with their wives, have returned to the mission from the United States, but Dr. and Mrs. Palmer, and more recently Mr. and Mrs. J. E. Chandler, have been constrained to leave the field, at least for a season.

The last mission report says: "We are now called to report the work of the fortieth year of the mission's history. Well may we exclaim, '*What hath God wrought!*' when we compare things as they were forty years ago with the present, — with the churches, and pastors, and schools, and institutions of learning; with the number of nominal Christians and the large body of communicants." There are now 142 'village congregations,' embracing a total of 7,393 men, women, and children, — a gain within the year of 334 persons. Christians reside also in many other villages of the district, making a total of 261 villages having such residents. There are thirty-one churches with a membership of 1,633 in good standing — a gain of 86. The additions by profession, for the year, were 123. The amount raised by the churches, for church expenses and other purposes, was 2,751 rupees, 12 annas (\$1,375.88). At times considerable religious interest has been manifest at some of the stations.

The seminary, or training-school, at Pasumalai, has 12 pupils, the girls' board-

ing-school at Madura 50, and various other schools, 2,508. Marked success has attended efforts to enlist the native Christians in direct Christian effort.

CEYLON MISSION. (1816.)

(District of Jaffna, North Ceylon.)

BAT'TICOTTA. — Eurotas P. Hastings, *Missionary*; Mrs. Anna Hastings, Mrs. Mary C. Spaulding. — Benjamin H. Rice, native pastor; three helpers.

PAN'DITERIPO. — (In charge of Mr. Howland). — Two catechists.

TIL'LIPALLY. — William W. Howland, *Missionary*; Mrs. Susan R. Howland, Miss Hester A. Hillis, Miss Susan R. Howland. — Augustus Anketell, native pastor, three teachers in training and theological school, one other helper.

OODOOVILLE. — Samuel W. Howland, *Missionary*; Mrs. E. K. Howland, Miss Eliza Agnew. — One catechist, four teachers in boarding-school.

MANEPI (Man'-e-pai). — Thomas S. Smith, *Missionary*; Mrs. Emily Maria Smith. — One catechist, two teachers of medical class, and one helper.

CHAV'AGACHERY. — One catechist, and three helpers.

OODOOPITTY. — William E. De Riemer, *Missionary*; Mrs. Emily F. De Riemer, Miss Harriet E. Townshend. — D. Stickney, native pastor; three teachers in girls' boarding-school, and one helper.

In this Country. — Samuel F. Green, M. D., *Physician*; Mrs. Margaret W. Green.

Mr. J. C. Smith, after thirty-two years of connection with this mission, has been released from his relations to the Board. There are twelve churches, of which seven are now in charge of native pastors, and the other five in charge of catechists and preachers under the supervision of a missionary. During the year, 44 persons were received on profession of faith. The total number of communicants is 600. It is the aim of the mission to make these churches entirely self-supporting as soon as practicable. The contributions for various objects during the year, amount to 2,874.77 rupees (\$1,437.38). The brethren say: "The wisdom of committing the churches to the care of native pastors, as fast as suitable men for the office can be obtained, is more and more manifest each year."

Other native helpers, as well as the pastors, have labored not in vain. Among these are several Bible-women. Miss Hillis, of the mission, has been doing an important work in the villages as well as the schools, and Miss Howland is now entering upon like labors. In the Theological and Training School there are 6 theological and 36 other pupils. The Boarding School for girls at Oodooville reports 60 pupils, and the one at Oodoopitty 30.

FOOCHOW MISSION. (1847.)

(Southeastern China.)

FOOCHOW (Foo'-chow'). — *City Station.* — Caleb C. Baldwin, D. D., Charles Hartwell, Joseph E. Walker, *Missionaries*; Mrs. Harriet F. Baldwin, Mrs. Lucy E. Hartwell, Mrs. Ada E. Walker. — One native preacher, one teacher, and one other helper.

NANTAI (Nan'-ty). — *Suburban Station.* — Simeon F.

Woodin, *Missionary*; Dauphin W. Osgood, M. D., *Missionary Physician*; Mrs. Sarah L. Woodin, Mrs. Helen W. Osgood, Miss Adella M. Payson. — Two native preachers, three teachers, three other helpers.

On the way to the mission. — J. B. Blakeley, *Missionary*; Mrs. Isabella Blakeley.

Mr. and Mrs. Blakeley sailed from San Francisco, for this field, October 31.

The number of places occupied for stated preaching in the Foochow dialect is now eighteen. There are eight small churches. To only three of these were additions made, by profession, during the last year reported. In all, *thirteen* members were added, and four were excommunicated. The Girls' Boarding School, under Miss Payson's care, has been prosperous. Five of the 30 pupils united with the church during the year. Eight small day-schools report 96 pupils. The brethren have been much cheered by their success, through natives, in opening chapels at Yang-kau (one hundred and eighty miles from Foochow), and Tsiang-loh (forty miles beyond Yang-kau).

NORTH CHINA MISSION.

(At Shanghai, 1854; Tientsin, 1850.)

TIENTSIN (Té-én-tsin).—(80 miles S. E. of Peking). — Charles A. Stauley, Arthur H. Smith, Henry D. Porter, M. D., *Missionaries*; Mrs. Ursula Stanley, Mrs. Emma Jane Smith. — One catechist, two other helpers.

PEKING (Pe-king). — N. E. China, lat. 39° 54' N., long. 116° 29' E.). — Henry Blodget, D. D., Chester Holcombe, Myron Winslow Hunt, *Missionaries*; Phineas R. Hunt, *Printer*; Mrs. Sarah F. R. Blodget, Mrs. Laura W. Hunt, Mrs. Abigail N. Hunt, Miss Mary H. Porter, Miss Jane E. Chapin. — Four catechists, one other helper.

KALGAN (140 miles N. W. of Peking). — John T. Gulick, Mark Williams, Thomas W. Thompson, William P. Sprague, *Missionaries*; Mrs. Emily Gulick, Mrs.

Isabella R. Williams, Mrs. Margaret S. Sprague, Miss Naomi Diamant. — One catechist.

TUNG-CHO (Thoong-Chow. — 12 miles E. of Peking). — Lyman Dwight Chapin, D. Z. Sheffield, Chauncey Goodrich, *Missionaries*; Mrs. Clara L. Chapin, Mrs. Eleanor W. Sheffield, Mrs. Abbie A. Goodrich, Miss Jane G. Evans. — One catechist, three other helpers.

YU-CHO. — Vacant. — In the care of Kalgan station.

PAO-TING-FU. — (120 miles S. W. of Peking). — Isaac Pierson, *Missionary*. — Two catechists.

In this Country. — Alfred O. Treat, M. D., *Missionary Physician*; Mrs. Olive K. Holcombe, Miss Mary E. Andrews.

Mr. and Mrs. Sprague, new laborers, have joined this mission, and are stationed at Kalgan. Dr. Treat and Miss Andrews have been constrained, by ill-health, to come to the United States; Mrs. Holcombe, also, came with them.

There are now seven churches, two at Peking, and one at each of the other stations, with a total of 155 members. The additions by profession during the year were 38. There are twelve places for stated preaching, with average Sabbath congregations numbering in all 565. The department of "work for women" is assuming more importance and promise; tours for preaching, and work in outlying fields, have been extended, and on some of these tours ladies of the mission have done good service. The training-school at Tung-cho has finished a second year of earnest and hopeful work, but with a diminished number of pupils. The "Bridgman School" for girls, at Peking, has 20 pupils, and other small schools and station-classes seem to be prospering favorably. The printing at Peking, for the year, amounted to 2,481,000 pages; about three fourths of them pages of Scripture.

MISSION TO JAPAN. (1869.)

KOBE. — (About 300 miles W. S. W. from Yeddo). — Oramel H. Gulick, J. D. Davis, John L. Atkinson, Wallace Taylor, M. D., *Missionaries*; John C. Berry, M. D., *Physician*; Mrs. Anna E. Gulick, Mrs. Sophia D. Davis, Mrs. Carrie G. Atkinson, Mrs. Mary F. Taylor, Mrs. Maria E. Berry, Miss Julia E. Dudley, Miss Eliza Talcott, Miss Julia Gulick.

OSAKA. — (About 20 miles E. of Kobe). — M. L. Gordon, M. D., Horace H. Leavitt, Granville M. Dexter,

Missionaries; Mrs. Agnes D. Gordon, Mrs. Florence Dexter, Miss Mary E. Gouly.

Now at Yokohama. — Daniel Crosby Greene, *Missionary*; Mrs. Mary Jane Greene.

Stations not known. — John H. De Forest, *Missionary*; Arthur H. Adams, M. D., *Missionary Physician*; Mrs. Sarah E. De Forest, Mrs. Sarah E. Adams. — Also Joseph Neesima, a native ordained preacher.

The year has been one of cheering progress in this field. Two churches have been organized (one at each station), with more than twenty members, and more than half of these wish to become preachers of the gospel to their own people. Much success has attended the medical work of the mission, dispensaries having been opened in several places, at the expense of the Japanese, which furnish openings for more direct missionary effort. The brethren feel that "the country is ripe for the gospel," whenever government restrictions shall be fully removed.

Mr. Greene has removed to Yokohama, to labor with others upon the translation of the Scriptures. Another reinforcement sailed from San Francisco October 31. Messrs. De Forest and Adams, with their wives; also Mr. Neesima, a native of Japan, educated in this country, who went with them, to give himself to Christian work, for the present in connection with the mission.

MICRONESIA MISSION. (1852.)

COÖPERATIVE.

AMERICAN MISSIONARIES.

GILBERT ISLANDS. — Iliam Bingham, Horace J. Taylor, *Missionaries*; Mrs. Minerva C. Bingham, Mrs. Julia A. Taylor. — *Out-station, Apemama*. — One native teacher.

MARSHALL ISLANDS. — B. J. Snow, J. F. Whitney, *Missionaries*; L. V. Snow, Mrs. L. M. Whitney. — *Out-station, Namarik*. — Two native teachers.

CAROLINE ISLANDS. — PONAPE (*Po'-nah-pay*). — A. A. Sturges, E. T. Doane, Robert W. Logan, *Missionaries*. — Frank E. Rand, *Missionary teacher*; Mrs. S. M. Sturges, Mrs. Mary E. Logan, Mrs. Carrie F. Rand. — Three licensed preachers. — *Out-stations*. — Kusaie, one native pastor; Pinelap, one Ponapian preacher and one teacher. — Mokil, Ponapian teachers. — Mori-

lock Islands. — Satoan, two Ponapian preachers; Lukunor, one Ponapian preacher.

In Japan. — Mrs. C. H. S. Doane.

HAWAIIAN MISSIONARIES.

GILBERT ISLANDS. — *Tapitrua*. — Rev. W. B. Kapu and wife; H. B. Nalimu and wife. *Nonout*. — Rev. G. Leleo and wife; T. Kaehuaea and wife. *Maiana*. — W. N. Lono and wife. *Apiang*. — Rev. J. W. Kanoa and wife. *Tarawa*. — W. Haina and wife. *Maraketi*. — D. Kanoa and wife, and a Gilbert Island catechist. *Bularitari*. Rev. R. Maka and wife.

MARSHALL ISLANDS. — *Jeluit*. — Rev. D. Kapali and wife. *Mille*. — P. Kahelemauna and wife. *Mejuro*. W. Kekuewa and wife. *Arno*. — D. P. Kaia and wife, and a native teacher.

Mrs. Doane, unable to live at Ponape, went in the autumn of last year to Japan, to reside with her sister, Mrs. Davis, of the mission there. Messrs. Logan, Taylor, and Rand, with their wives, sailed from San Francisco on the 20th of June last to reinforce this mission, accompanied by Mrs. Sturges, returning to the field. They reached Honolulu June 30 (where Mr. Taylor was ordained), and sailed from there in the *Morning Star*, July 11, for Micronesia.

At the Gilbert Islands the work has not been specially prospered during the year; in the Marshall Islands a very good number have been added to the churches, and schools have been prosperous; and among the Caroline Islands, specially at Ponape and its out-stations, the brethren have found occasion for abundant joy and praise, in view of many additions, the gathering of some new churches, the building, by the natives, of new houses of worship, the activity and devotion of some among the native Christians, the remarkable progress at Mokil and Pinelap, the licensing of seven young men as preachers of the gospel, and the cheerful going forth of three of these, with their wives, to occupy new fields in the islands farther west. Statistical returns are not full.

DAKOTA MISSION. (1835.)

GOOD WILL (Dakota Territory). — Stephen R. Riggs, *Missionary*; Wyllys K. Morris, *Teacher*; Mrs. Annie B. Riggs, Mrs. Martha R. Morris. — Daniel Renville, *Native Pastor*.

SANTEE AGENCY (Nehraska). — Alfred L. Riggs, *Missionary*; Mrs. Mary B. Riggs, Mrs. Lucinda P. Ingham, Miss Maria L. Haines. — Artemas Ahuamani, *Native Pastor*; two native teachers.

FORT SULLY (Dakota Territory). — Thomas L. Riggs, *Missionary*; Mrs. Nina M. Riggs, Miss Lizzie Bishop. — Three native teachers.

OUT-STATIONS. — *Ascension*, John Baptist Renville, *Native Pastor*; *Long Hollow*, Solomon Toonkanshaechay, *Native Pastor*; *Fort Wadsworth*, Louis Maxwakinyanna, *Native Pastor*; *Buffalo Lake*, vacant; *Kettle Lakes*, David Grey Cloud, *Native Pastor*; *Bazil Creek*, Titus Echadoose, *Native Pastor*.

The reports from this mission give assurance of gradual and healthful progress. Good Will and its five out-stations are evidently advancing in Christian civilization and Christian influence. Its six native pastors are believed to have demeaned themselves as faithful ministers of the Lord Jesus Christ; and it has been their privilege to receive forty persons into the fellowship of the churches under their care. The spiritual harvest at Santee Agency, owing to special hindrances, has been less gratifying. But the educational department appears to have been conducted with judgment and efficiency, and interesting results may be looked for in coming years. The work at Fort Sully has been mainly preparatory; thus far, however, it has been as hopeful and encouraging as could have been reasonably anticipated.

CHOCTAW MISSION. (Resumed 1872.)

GREEN HILL (20 miles from Fort Smith).—Simon L. Hobbs, M. D., *Missionary*; Mrs. Mary C. Hobbs.

The forms of labor required of a missionary in this field are manifold, and at times severe; but there are many compensations. The attendance in the sanctuary has been gratifying, and the teachings of the Bible have been heard with interest and profit. A new church has been organized,—making three under the care of Dr. Hobbs at the present time,—and thirty-one persons have professed their faith in the Saviour. “The cause of temperance is receiving more and more attention.”

MISSION TO SPAIN. (1872.)

SANTANDER.—W. H. Gulick, Thomas L. Gulick, *Missionaries*; Mrs. Alice W. Gulick, Mrs. Alice E. Gulick.

The station at Barcelona has been given up, and Mr. Alexy, who was sent out for two years, is no longer connected with the mission.

At Santander, excitements connected with the political condition of the country, and with the struggles of civil war in the near vicinity, have exerted an unfavorable influence. The brethren have met with some disappointments and discouragements, also, in their little congregation, some in whom they had confidence proving unworthy; but on the other hand pleasant incidents have occurred, and they rejoice in the hopeful conversion of a few persons,—“five or six,”—and are “encouraged not only to continue the work at Santander, but to extend operations into regions beyond.” Mr. William H. Gulick was ordained as an evangelist on the 2d of August.

ITALY.

The mission to Italy has been suspended, as the Annual Report states,—“in view of the limited amount of means, and the limited number of men that the churches enabled the Board to employ in the work in nominally Christian lands, and the importance of expending these means and locating these men where providential leadings seem to present the greatest promise of success; in view of the many other evangelical agencies at work in Italy, and the difficulty of finding a clear field for our methods of labor; in view of the danger of unpleasant and undesirable interference with, or interference from the work of others; and in view of the expensiveness of work in Italy, growing out of the habits of the people as to self-support, and the readiness of others to furnish means.” Mr. and Mrs. Alexander have returned, and Dr. and Mrs. Gulick will soon return, to the United States.

MISSION TO THE AUSTRIAN EMPIRE. (1872.)

PRAGUE (Bohemia).—E. A. Adams, *Missionary*; Clark, *Missionaries*; Mrs. Bissell, Mrs. Nellie M. Clark. Mrs. Caroline A. Adams.—One helper.

BRÜNN (Moravia).—Henry A. Schaffler, *Missionary*, Mrs. Clara E. Schaffler.—Two helpers.

OUT-STATIONS.—*Budweis*, one evangelist; *Tabor*, one preacher; *Pesik*, one teacher.

INNSBRUCK (Tyrol).—E. C. Bissell, D. D., Albert W.

Early in the year 1874, the brethren met with objections to their work in Prague from an unexpected quarter, growing perhaps out of some misunderstanding, but which were very trying to their feelings. These things led, however, to a meeting of the mission that was very delightful, under a sense of the presence and guidance of the Spirit; and resulted in plans for the division of forces, and the occupation of Brünn, in Moravia, and Innsbruck, in the Tyrol.

At each of the three stations, though there is much religious darkness, in some cases abounding immorality, and "utter spiritual deadness," there is, yet, much to encourage; and the brethren are very hopeful that God is preparing the way for a great and most happy change.

MISSION TO NORTHERN MEXICO. (1873.)

MONTEREY (capital of Nueva Leon; population 40,000).—John Beveridge, E. P. Herrick, J. K. Kilbourn, *Missionaries*; Mrs. Pamela G. Herrick, Miss Caroline M. Strong.

Mr. Kilbourn joined this mission in March, 1874. It is but just to him and the other laborers there, to say that they have been greatly disappointed in what they have found to be the condition of churches and schools, and as to the fitness of native helpers for the work. Amid many trials, the work has been carried forward with something of encouragement. There are now reported ten churches with 220 members, and 125 pupils in schools. Three new churches have been formed, and 59 members, in all, have been added within the year.

MISSION TO WESTERN MEXICO. (1872.)

GUADALAJARA (Gwā-da-lā-hā'-rā.—275 miles W. N. W. of Mexico.)—David Watkins, G. F. G. Morgan, *Missionaries*; Mrs. Edna M. Watkins. *Under appointment*.—John Edwards, *Missionary*; Mrs. Edwards.

All readers of the Herald are aware that the work of this mission seemed full of promise in the early months of 1874; and that the assassination of Mr. Stephens, on the 2d of March, and the fear excited by that event and by the continued bitter hostility of priests and those fully under their influence, have given a sad check to the open manifestations of interest in the truth. Still, however, in the midst of fears and real dangers, there are so many who do show deep interest, that the brethren are much cheered while much hampered in their efforts. Mr. Morgan joined Mr. Watkins in June, to take the place of his murdered class-mate and friend, and Mr. Edwards, of Wales, is expected to be upon the ground at an early day. A church has been organized, with 17 members, at Guadalajara, and quite a number of persons at Ahualulco, where Mr. Stephens fell, are anxious to join the organization.

GENERAL SUMMARY.

<i>Missions.</i>		
Number of Missions		19
“ Stations		72
“ Out-stations		496

<i>Laborers employed.</i>		
Number of Ordained Missionaries (5 being physicians)	152 ¹	
“ Physicians not ordained	8	
“ other Male Assistants	4	
“ Female Assistants	213 ²	
Whole number of laborers sent from this country	—	377
Number of Native Pastors	108	
“ Native Preachers and Catechists	297	
“ School Teachers	459	
“ other Native Helpers	154	1,018
Whole number of laborers connected with the Missions	—	1,395

<i>The Press.</i>	
Pages printed, as far as reported	7,509,600

¹ Including thirteen still supported at the Sandwich Islands.

² Including fifteen at the Sandwich Islands.

The Churches.

Number of Churches	224
“ Church-members, so far as reported	10,665
Added during the year, so far as reported	1,079

Educational Department.

Number of Training and Theological Schools	12
“ Boarding-schools for Girls	21
“ Common Schools	550
“ Pupils in Common Schools	20,607
“ “ Training and Theological Schools and Station Classes	381
“ “ Boarding-schools for Girls	670
Other adults under instruction	373
Whole number of Pupils	— 22,031

THE WOMAN'S BOARDS.

THESE very helpful organizations were not formed too soon ; the work before them in foreign fields is inviting and ever increasing ; and it is very gratifying to notice the vigor with which they are pushing forward, the interest they awaken, and the rapidity with which new Boards and auxiliaries have sprung into being. The youngest of the sisterhood of Boards, among churches of our denomination in the United States, is the

WOMAN'S BOARD OF THE PACIFIC.

A very pleasant letter in the San Francisco “Pacific,” of November 19, reports the first Annual Meeting of this new Board. It was held on Wednesday, October 28, at San Francisco, and seems to have been an occasion of much interest. The names of all the officers do not appear, but “Mrs. Stone” is mentioned as the President. The Treasurer reported that 1,129 dollars had been received, — not a very large sum, but more than the \$999.52 received during its first year by the A. B. C. F. M. There is a great future before that western, Pacific section of the United States, and this “Woman's Board” may hope for a great future also.

It seems there was difficulty in starting. The Secretary stated: “All sorts of obstacles loomed up before us, — churches had had a hard time to hold their own ; had debts on their church buildings ; couldn't half pay their ministers ; mothers had little children to care for,” etc. ; but “the tide kept rising, till the Woman's Board was fairly launched to do its good, we hope its great work.”

A letter to the Woman's Board of the Interior refers to this new organization as one which, “commenced by a few women widely scattered up and down the Pacific Slope, is shaping its organization, not for a mere handful of auxiliaries gathered around the terminus of the Pacific Railroad, but for the future churches of Oregon and Arizona, of Nevada and Utah, as well. Fast by the Golden Gate, they bid Godspeed to our missionaries, and through its portals catch a near glimpse of newly-awakened Japan, and that Empire of darkness misnamed Celestial ; while the influx and presence of Chinese, and the neighborhood of our modern Stephens' martyrdom, thrill them with the intense urgency and vastness of the task !”

Seventeen auxiliaries were reported as already formed. The morning meet-

ing is spoken of as having been large, and that in the afternoon still larger. Some letters and reports were read, from auxiliaries, letters also from missionaries abroad, and some papers prepared for the occasion, — one on "Life and Light," — "you must all take it," — and one on "Woman's Work in Missions," respecting which one woman was heard to say, "That pays me for coming." There were addresses also from Dr. Moor and Dr. Stone. So this new Board appears to have had a vigorous and prosperous beginning. May it grow to a mighty power for good among the women of the world.

The "Advance," of November 19, contains an extended notice of the last Annual Meeting of the

WOMAN'S BOARD OF THE INTERIOR.

The meeting was held at St. Louis, November 4. It was a gathering of great interest at the time, and rich in promise for the future. "Congratulations" from "the elder sister," the Board in Boston; "graceful salutations" from the Philadelphia Branch; "messages to stir up pure minds," from the Presbyterian Woman's Board; "greetings" from the new Board of the Pacific; reports from State secretaries, "showing how the wave of progress is sweeping steadily over the land"; notices of or condensed reports from the many auxiliaries in Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Missouri, Kansas, Nebraska, and Dakota Territory; the Treasurer's report, announcing receipts of \$16,048 (against about \$15,000 last year); the Secretary's report, leading the thoughts to one after another of the noble women laboring among the Dakota Indians, in Mexico, in Japan, China, Ceylon, India, South Africa, Asiatic and European Turkey; addresses from some of these women now at home; special papers on "Our Responsibility for Our Own Work," and on "The Home Side of Mission Work"; the prayer-meetings; and "beautiful, hospitable St. Louis," all helped to swell the tide of pleasant and hallowed emotion. The influence of the meeting cannot fail to be widely felt for good.

These Woman's Boards have occasion for grateful congratulations in the fact that at last, after long effort and many vexatious delays, the permit to build the "Home," at Constantinople, was received on the 27th of October last, and Mr. Pettibone then wrote: "All is now in order, and I can see no impediment likely to arise, to hinder the progress of our work. This result is exceedingly gratifying to us all."

MOVEMENT FOR A TRAINING-SCHOOL IN JAPAN.

THOSE who were present at the "farewell meeting" of the American Board at Rutland, on Friday morning, and many who have read reports of that meeting, will remember the feeling awakened by remarks of Mr. Neesima, who was about to start on his return to his native land; especially the interest felt in his earnest plea for the establishment of a school in Japan for educating young men who may embrace Christianity, and be proper subjects for training for the work of the ministry, and other Christian service among their own people. He was interrupted in his remarks by several individuals pledging sums of money for this purpose, varying in amount from \$50 to \$1,000; the whole sum then

pledged being not far from \$3,500. A motion was made, and adopted by vote of the assembly, that Hon. Alpheus Hardy, of Boston, be requested to act as treasurer of the fund thus commenced.

It is proper to say, that this was not the action of the Board as such, and has no place in the Recording Secretary's minutes. It was a movement of individuals, wholly unpremeditated and unexpected, and was probably an entire surprise to Mr. Neesima himself, although, as he stated, he had thought much and prayed much over the subject, feeling very deeply the importance of such an institution.

But the movement, though made without previous consultation with any one, may be regarded as Providential, and decidedly in the interest of the missionary work. The school which it is proposed to establish would in all probability have been called for soon by the mission, and what is contributed for it will doubtless serve, in some measure, to diminish direct expenditure from the treasury of the Board in the near future, and will be expended under the supervision of the Prudential Committee.

Persons inclined to aid so desirable an enterprise can remit subscriptions for the object to the treasurer of the fund, Hon. Alpheus Hardy, 32 Sear's Building, Boston, who will also be happy, at any time, to receive the sums pledged at Rutland, some of which have not, as yet, been remitted. Thus far he has received, —

Promise of	Ex-Governor Page, of Vermont,	.	.	.	.	.	\$1,000
"	" Hon. P. Parker, of Washington,	.	.	.	.	.	1,000
"	" Hon. William E. Dodge, New York,	.	.	.	.	.	1,000
"	" Mrs. William E. Dodge, " "	.	.	.	.	.	250
Cash from	Rev. E. P. Thwing,	.	.	.	.	.	10
"	" Miss M. C. Burgess, of Dedham,	.	.	.	.	.	50
"	" Rev. Charles Daniels, of Montague,	.	.	.	.	.	5
"	" Z. A. Appleton, of Rockport,	.	.	.	.	.	25
"	" Mrs. Lewis Meacham, of New Haven, Vermont,	.	.	.	.	.	20
"	" Unknown,	.	.	.	.	.	2

MISSIONS OF THE BOARD.

Japan Mission.

EFFICIENCY OF NATIVE CHRISTIANS.

MR. LEAVITT, writing from Osaka on the 14th of September last, mentions some pleasant facts bearing upon the Christian efficiency of the native church members. Noticing the daily Bible service, from five to six o'clock, P. M. (at which the average attendance even through the most unfavorable hot season had been more than twenty), he states:—

"By the present arrangement the native church is responsible for two of these daily services. Monday and Saturday evenings, we feel no care of them. Each

Sabbath two services are held—one at 9 A. M., and one at 4 P. M. Following the latter is a short prayer-meeting at the same public place. (The church prayer-meeting Friday evening, is held at one of our houses.) It is our present plan to have a biblical exposition Sabbath mornings, taking passages in order from the Gospels. In the afternoon special truths are presented. Members of the church assist in both these; often taking the burden of the public talk. This is necessary at our stage in knowledge of the language, and is important for the members of the church, to prepare them to preach. They do re-

markably well. One of them came among us for the first time in January or February. He was a recent convert at Tokei (Yedo), was but nineteen years old, and never had spoken in public, certainly upon any religious theme. His development has been wonderful. I cannot but feel, when with him, that he is a veteran in the service, — so modest, so wise, so self-possessed, and so capable as a preacher. When he is to take a service, we take no further care about it. He prepares his discourse either from a text of his own choosing or one which we give him. He studies his authorities upon it (reading English quite well), and comes prepared for a presentation better than any of the missionaries here can give at present. Our other young men are all doing finely, and with the special biblical training which we hope to give some of them this coming winter, they will constitute a most valuable auxiliary to our forces. Our church numbers fourteen members; two, however, are not now resident here. They are a man and his wife, who have removed to the interior; and as the husband was always zealous in teaching to the extent of his knowledge while with us, we hope for the best influence in his present location. He is our missionary to people whom we cannot now reach.

At our last communion, the first Sabbath of September, two persons were baptized, — Mr. Gulick's teacher and a boy of ten years, who gives us the pleasant evidence of faith to be looked for in a child.

WATCHFUL OVER ONE ANOTHER.

"A few weeks since our church was agitated by a report of grave offense on the part of two of its members. We first heard of it through Mr. Davis, to whom, as not connected with this church and not living here, the members of the church applied, afraid to come to either of the Ozaka missionaries. (This is a good example of a universal Japanese custom, never to ask directly for anything, or announce bad news save through a third person). Those in the church who knew of the matter were deeply stirred by it, and seemed to feel as if the last days of

the church had come. The case was this. The recent repairs of our new chapel were principally made under contract by a Japanese carpenter. It appears that this man lost upon the work, and when invited afterwards, by members of the church, to attend the services, replied that he did not wish to embrace a religion whose devotees were no better than those of the Japanese systems, and stated that two members of this church had extorted from him money, to induce them not to use their influence against his getting the contract. Two servants were accused. As soon as we knew of it, two or three of the most substantial members of the church were called together and the case was explained. One person, who first heard of it, had already been to one of the accused and urged him to repentance, as he said, in vain. The above two or three appointed one of their number to go in their name to the two erring members, present the case, and if possible induce them to repent and make restitution. Outside of this small circle the matter was not breathed in the church. The missionaries were not at first known in connection with it. The delegated one called upon his two brethren, and the conference resulted in a full confession, a manifestly deep repentance, and a promise of restitution, notwithstanding it involved a month's income from each. This restitution was subsequently made, one of the missionaries accompanying the repentant men to the carpenter, in order to make the most of the case with him.

"He was told that the money was given to him, to do with as he felt was best. He could judge whether it was properly his, or whether he had sinned also, in charging us more than he considered the work worth, by the amount paid to these men. He was much mortified and did not wish to take the money, but we insisted. The following morning he brought it all to us and said he could not take it, it was not his, it was 'dirty money.' He concluded, finally, that it belonged to the Board alone.

"The result of the matter in the church has been to bind all its members nearer together. The erring ones asked forgiveness of their brethren and the mission-

aries, and we did not lose the opportunity to show how sin and repentance serve to reveal more clearly the love of our Saviour, and so to strengthen the bonds between us, as between each and his Redeemer. The sin above referred to is a very common practice among Japanese servants, but is not considered very honorable, I think.

"Thus the church now stands stronger than ever, within and without, and we feel that Christ's instructions, given in Matthew 18th, for such troubles, faithfully followed, are adapted to build up rather than undermine. The case gives us a new confidence in receiving members. We do not know their hearts, but we shall be able to abide with safety subsequent developments as to what manner of spirit they are of.

"Arrangements are nearly completed to open our school in the heart of this great city. The building is rented, and I think the permission granted by the government."

WORK OF MISSIONARY WOMEN.

In a letter dated October 13, Dr. Berry refers to the usefulness of ladies of the mission, thus:—

"I have not told you anything of the very interesting tour to the Banshu district. Miss Talcott, Mrs. Berry, and a female native Christian, together with a male helper, accompanied me. The tour, just such a one as I wish you could enjoy, was made peculiarly profitable through the teachings of the ladies. Their quarters were crowded daily, from the time the morning service was finished until noon, and again directly after dinner until evening, with attentive listeners, most of them mothers, to whom the story of salvation was told over and over again. This, in fact, was the most peculiarly interesting feature of the tour; so much so, that I hope I shall never be obliged to make a tour into the interior again without being accompanied and assisted by female workers.

"But they are not less useful elsewhere. In the school, in the hospital, by kind attention to the sick among native friends, and in visiting from house to house, their influence is most salutary. It seems to

me we have no more efficient auxiliary workers than the unmarried lady members of our mission; and it is plain that the speedy ingathering of the church in Japan calls for a considerable increase in the number of these efficient workers. I hope you can favor us with more, such as we now have."

North China Mission.

HOW IT STRIKES THOSE AT THE FRONT.

WRITING from Peking, September 18, Mr. Holcombe notices a letter to the mission, then just received, from the Secretary at Boston, with reference to their "estimates" for 1875, and remarks:—

"I need hardly say that this letter contains one or two items which are exceedingly unwelcome and greatly discouraging. As you say, our estimates were made out after much thought and with great care, and are expressive of our conviction as to what is *necessary* for the 'best and most healthful development of our work. They contain not far from \$10,000 asked for the purpose of providing suitable buildings in several of our stations, for the residence of our missionaries. This large sum comes all at once, because the mission has delayed, for various reasons, from year to year, asking for the money really needed at one or two of the stations, and consequently has put in estimates for new buildings, or extensive repairs, at five out of our six stations in one year; and, most unfortunately, in a year when the Board is cramped for funds, as it has not been for a long time before. For this there is of course no remedy now, except for us to wait. We are well assured that if the churches at home understood our needs, and gave accordingly, the Prudential Committee would gladly vote us the sums asked. Another item in the letter, even more unwelcome than the last, is the statement that no reinforcements of men can be promised us either for this year or the next. The one province in which we work has as large a population (or larger) than the whole of Japan. . . . It is, I believe, reckoned good generalship to mass forces on the field where the greatest strength

of the enemy is found, and not where an easy victory is to be expected. Humanly speaking, no great victories for the cross need be expected in China, until there is a far more general and hearty *volunteering for the war* among Christian young men at home. The missionaries already in the field look with longing eyes, and sometimes *aching* hearts, for a more general, and higher spirit of consecration at home; for a spirit which shall cause our best fathers and mothers to give their *choicest* sons and daughters to the harder work of the world's evangelization; for a spirit which shall lead our mothers to send not other women's sons, but *their own*. When that spirit comes, the problems, both of men and money, will all be solved. Meanwhile, for lack of the needed help, we fight against fearful odds. Will fresh forces *never* come?"

Madura Mission—Southern Hindostan.

IF THE YOUNG PASTORS COULD BUT SEE!

MR. W. S. HOWLAND, who went to this mission near the close of the year 1873, wrote from Mandapasalai (forty miles south-southeast of Madura) on the 28th of August last. Since the death of Mr. Tyler, in February 1871, no ordained missionary has been stationed there, but Mrs. and Miss Taylor have continued to occupy the place. Mr. Howland had recently gone there, apparently expecting to remain, and he writes:—

"I must say one word for the two brave ladies who have been here alone so long. Nothing but true love of the work and of the Master would have kept them here. Surely the Lord has encamped about them, and kept them, and blessed them. Now we are here with them; soon the burden will come upon us; and why not upon *us*, as well as any one else. The Lord is our burden bearer.

"We have a glorious field for work here, and an interesting people to work among, and have had much to encourage as well as to discourage since we came. The people seem to be very glad to see us, coming in companies with their pastors or catechists from many of the villages around. Our organ is a never fail-

ing source of pleasure and astonishment to them. Mrs. Howland has learned to play thirty or more of the native lyrics, — all learned by ear, as none are written. It pleases the people to recognize their tunes on the instrument. Every morning, at our devotions, a number of people come to the verandah to hear, — most of them heathen people.

"Three weeks ago I made my first tour, having pastor Eames with me as interpreter. We visited a number of villages, speaking and preaching in different churches. I find myself often wishing that I could take some of my former classmates at Andover into these villages with me. A man hears of the work, thinks he knows all about it, and decides that it is his duty to stay at home, or at least his wife's duty, and he must stay with her. The eyes often show that the ears are mistaken. If I had some of those young men here for a few days, I have no doubt there would be some 'committees of supply' in New England churches, who would, by the next mail, send a request to Andover, or to Mr. Sargent, for a *candidate*. The work is great and glorious. The reapers in this field are few, and weak by means of overwork. We sometimes tremble when we think of taking charge of a station; but the Lord has put us here, and now he will not desert us. My father's motto, given me when he left me a lad in America, twelve years ago, is good yet: 'I can do all things through Christ who strengtheneth me.'"

ADDITIONS.

Mr. Rendall wrote from Madura, September 14, very briefly, but noticing a few pleasant facts, thus:—

"Early in the month I visited Battalagundu, to attend the monthly meeting with the helpers of that station. A number of most interesting facts were brought out by the catechists. Ten persons in the different villages had applied to unite with the Church, and five families had been added to the congregations. The catechists seem to have been in good heart, and I trust the work will progress in that station. . . . Pastor Rowland, of the Church at West Madura, received to the church one of the leading Roman-

ists in that part of the city, at his last communion season. These Romanists are of the Goa party, and the pastor hopes very many of them will soon unite with us."

ALWAYS BUSY.

Several extracts will be given now from a letter from Mr. Chester, of Dindigul, dated October 5 : —

"If I could do just as I wish, I would write you once a month, or oftener; for there is quite enough of interest in my work, to fill a monthly letter. But the trouble is to find the time, so many things have to be done every day. And they don't *stay* done, but must be gone over and over, day after day and month after month. A school does not stay examined; congregation matters don't stay investigated; the sick don't stay cured, but each dispensary day gives you as much to do as if you had not treated 5,000 patients during the previous six months. I try hard to get a holiday of five hours every Monday, but it is only for writing special business letters, or overlands. This, in its variety, is a recreation, and I would like nothing better than to have the time to write twice as many home letters. But last Monday I had to devote two or three of these precious hours to furnishing remarks, at the request of the Director of Public Instruction, upon a six page foolscap letter, which had been sent to him by a school inspector, who wished to prevent my English school from being examined for a results' grant. . . . The English school here, in the town of Dindigul, and all the village schools in the station, are progressing very fairly, and there has been no falling off in attendance or general merit.

"My medical class is something new, and not previously reported, though I have for years had some young men receiving a medical training, in my Dispensary. But since Dr. Palmer left for America, I have been allowed by the mission to utilize the money appropriated for a medical class for this year. There are ten young men in the class, three of whom are married and three connected with the Dindigul Dispensary, who receive no aid from the mission. I divide the class into two parts, and one division

works in the Dispensary while the other is studying or reciting, alternately, through the day. On Wednesdays and Saturdays, in addition to six hours of clinical instruction in connection with my treatment of patients in the Dispensary, I have the whole class together for two hours, for recitation and lecture. My native head assistant, in the Dispensary, a graduate of the Madras Medical College, and receiving all his support from government, gives two hours each day, when I am not in Dindigul, to instructing the class, from notes which I prepare especially for them. Seven of the class are members of the church, and of these five are either graduates of the Pasumalai Seminary, or have received instruction there for one or more years. We have now a medical catechist at two of our stations besides Madura and Dindigul, and each is doing a little in the way of carrying on a small branch Dispensary. My hope is, eventually, to see every one of our mission stations thus supplied.

"I visit Madura once a week, regularly, as the best way of helping the whole mission, in a medical way, and also to keep the Mission Dispensary there in as good order as I can, until we are again supplied with a physician. Some of the missionaries, and a number of our helpers from various stations, have come into Madura on Tuesdays to see me. When the railroad is opened this weekly visit can be made more comfortably; but I hope the Prudential Committee will fully understand that this is but a temporary arrangement, to keep up the medical work as well as possible for the time being. We cannot possibly do without a regular mission physician, to be stationed at Madura, and only away from there when called professionally to other parts of our district.

"I HAVE NO GREATER JOY."

"Yesterday was the Sabbath, and our communion season at Dindigul. Two months ago, after a similar occasion, I invited all who wished to unite with the church to spend one hour with me, each Sabbath afternoon, until the next communion, in study of the Bible and prayer, with reference to the important step they proposed. Thirteen came, and all but

one have been able to meet me each Sabbath. Two of the thirteen I could not accept, but eleven were received yesterday to the church, on profession of their faith. Three were students from the Christian Vernacular Education Society's Training Institution.

"But what rejoiced me most of all, on this solemn and joyous occasion, was the fact that six of this little company were my own children in the school of Christ, members of my little catechism class, who have met me regularly, for years, every Sabbath, after the morning service, repeating portions of the Catechism and verses of Scripture, uniting with me in prayer, and then handing me their little 'gifts to the Lord.' And now, these six dear children, — for they seem yet like children to me, — graduate from my class into the church.

"But there are forty-one left in my class, all baptized children, some but just old enough to lisp — 'God is love.' I have three Bible classes on the Sabbath, in addition to my class in the Sunday-school. In two of these, all the children attending have Christian parents; in the third, which I hold at my English school, two-thirds are Hindoos, and the others Christian lads.

A NEW COMMUNION SERVICE. — AN APOSTASY.

"At our communion yesterday we had another object of much interest and joy. We used for the first time, a very beautiful communion service, which was presented to the Dindigul Church by the Congregational Church at Wareham, Mass. It was a real gift of love, all of that little congregation, pastor and people, joining with sincere interest and affection in providing it.

"But we had one sad feature also at this same communion season. A young man, a native member of our Dindigul church, who has frequently partaken of the Lord's supper with us, has, since our last communion, gone over to Mohammedanism. His family is one of the most respectable Christian families in our mission, and his father has held important positions both in our mission and in the Government employ. The young man has a

fair mind and did well in his studies, yet I never had full confidence in him. He has never taken an active part in church matters, and there have always been dissensions in the family. . . . He now leaves his father's house, his wife, and three little children, one an infant, and all his relatives. We cannot suppose that he takes this foolish step from any serious doubts as to the truth of Christianity. He has done it out of spite to his father, or from the thought that he will be made more of by the Mohammedans than he has been by his own family and relatives, or with the intention of getting rid of his present wife and marrying another, or others.

MEETING WITH HELPERS.

"We have just had the semi-annual meeting of the native helpers of our North Local Committee here, at Dindigul. Our Committee embraces five stations. There were eight pastors present, and they devoted one entire day to the meeting of their local Pastors' Union. The second day we gave simply to the recitations of the lessons, so as to have the third and last day free for devotional exercises, to all of which we could invite the native Christians in Dindigul. We had reports from all the stations in the morning, and a sermon, and in the afternoon the Lord's Supper. In the evening there was a large gathering, and we had twenty-three addresses (of three minutes each), — some decidedly interesting and profitable, — four or five prayers, and as many singings. One object of this meeting was to hear from as many of the pastors and catechists as possible."

Eastern Turkey Mission.

ABOUNDING CORRUPTION AT VAN.

WRITING from Van (on Lake Van, 300 miles southeast of Trebizond), on the 14th of September last, Dr. Reynolds says: —

"In our work this summer we have felt both encouragement and discouragement. Various experiences have given us an insight into the complete corruption of society here, such as we have not had before.

We have discovered dishonesty on the part of our servants, on a very unpleasantly large scale, and have had several experiences of the utter unreliability of the people about us. We seem forced to the conclusion that there is not a moderately honest man in the whole city, save that, in regard to one or two, we entertain the hope that the Spirit of God has made them so."

CASES OF INTEREST—PERSECUTION.

"In my letter of February 23d I mentioned the case of two lads, Taveet (David) and Eesahag (Isaac), who seemed very hopeful. They, in common with others, met with a decided increase of persecution during the spring and early summer. One Sabbath in June, T.'s father gathered several of the neighbors, and they summoned the two lads before them. They said to them, 'Why do you call yourselves *Protes*?' The boys replied, 'We do not call ourselves so, you call us so.' 'Well, you must not go to chapel, nor to the missionaries' houses, nor read their books.' Taveet turned to his father and said, 'Their books are good, and I must read them. If there is not room in your house for those books, there is not room for me.' As T. was able to earn considerable money, which, according to the custom here, all comes into the father's hands, the father did not wish him to leave his house, and the matter of books was waived, but only to dwell more strongly on coming to chapel. At length the poor boys yielded that point, and agreed to stay away. They were also strictly forbidden to have anything to do with us, or with each other. Taveet, however, and his little brother Markar, have managed to come in and see me nearly every Sabbath.

"The three arranged a very profitable way of spending the Sabbath. One by one they would quietly stroll away to some prearranged place in the fields, and spend several hours in reading the Bible and other books, and in singing and prayer. After a few conversations I began to entertain a hope that Taveet was a renewed man; and every subsequent conversation has strengthened that con-

viction. I have seen very few young converts, even in America, who gave better evidence of being led by the Spirit. Despite all reproach and persecution, he is constantly bright and cheerful. After they had stayed away from chapel for some weeks, I spent an hour or so in talking with them about the importance of coming, and asked them to pray and think over the question of this duty. On the two Sabbaths since that conversation they have been present, and express their determination to come, whatever may happen. Last Sabbath T.'s father came into service, evidently to ascertain if his boys were present. Taveet told me afterwards, that he very much feared he would make a disturbance in the meeting, and earnestly prayed that the Lord would restrain him. To our surprise, he sat quietly through the service, and then quietly withdrew. After the services the boys came to my rooms for a little quiet talk, as they love to do, and discussed the probabilities as to the father's taking violent measures. They said they were ready to bear whatever the Lord should see best to send upon them. Before they left we had a little season of prayer together, and the boys prayed very earnestly, that if possible the Lord would soften the father's heart. When they went away I asked them to let me know what should happen, as soon as possible. Monday evening little Markar came in with a beaming face, saying, 'The Lord did answer our prayers, for father hasn't seolded us at all.' I have a strong, though not quite so sure a hope, that Eesahag, too, is a Christian. He is a poor boy, the son of a widow, and his neighbors have this summer deprived his garden of water, so that it has all dried up. But he stands firm. The little Markar, too, is very hopeful, and seems to manifest real love for the Saviour. A few weeks since he took a severe beating from his father, rather than work on the Sabbath. These boys have been a great source of encouragement to us, and we daily bless the Lord for what he has wrought in their hearts.

"We feel very sadly over the lack of contributions to our beloved Board. May He in whose hand are the silver and the

gold, open the hearts and hands of his stewards to give that which is so needful for the carrying forward of his work."

Western Turkey Mission.

THE FAMINE AGAIN.

THE December Herald contained a letter from Mr. Barrows, of Cesarea, with distressing statements respecting the famine in that region. On the 13th of October he wrote again :—

"A few days ago I gave you my impressions of the present condition of the famine-stricken districts. But I learn, by more extensive inquiry, that I gave a more favorable account than the facts will warrant. Some part of the people, in almost all the villages, have grain enough for the whole or a part of the year, but large numbers have none, or very little; and they have no money and can get no credit. Those who have grain, as a general rule, will not sell, though their nearest neighbors starve, holding on for higher prices. But their poor neighbors cannot buy at any price, for they have absolutely nothing left. There is another class who have something left in their houses, though they have no ready money, and these things they will have to sell. This is what those who have grain want they should do. They are watching for their prey in this fashion: they will take an article worth a hundred piastres at fifty, and pay in wheat at four or five times its usual value! It is possible that the Government will feel obliged to compel these men to sell to some extent; yet it is evident that the number reduced to beggary, if not to starvation, before another spring, will be very great. From the region of Sivas grain begins to come into this city in considerable quantities. Yet the supply is not nearly equal to the demand. Comparatively few families can lay in stores for the winter.

"The aid which is now coming to us from the kind friends in America is very timely. With this we trust that we can keep our Protestant communities from extinction, and can do something besides.

Not all of the Protestant communities suffer to the same extent. Some are comparatively well off, but others, without aid from some quarter, would be nearly destroyed before another summer. The church here, in Cesarea, is receiving generous aid from the people in Scotland, where their pastor is living. We have already purchased about fifty liras worth of flour, and put it in store for the poor next winter. Yet this will not be enough for the Protestant community. There are several families that can lay up nothing for themselves, and at present prices, fifty liras go but a little way. Some families are leaving for Marash, Albistan, and other places. Still, comparatively few have gone from Cesarea, and we hope that many will not be obliged to do so.

"Perhaps you would like to hear the sequel of the story of the two little starved girls that we brought in one evening from the street. Two weeks ago last Sabbath evening, just as we were about to retire, Mrs. Barrows happening to go upon the roof, heard a cry, which she thought she recognized as the cry of those little girls. We took our lantern and went out. A few rods from our house, sitting in a corner of the street, crying with that same low, wailing, bitter cry, were the same little girls, — no, *there was but one*. We asked, 'Where is your little sister?' 'She died three days ago.' 'Where were you when she died?' 'We were allowed to stay but one day at the hospital, when they told us to go. We went to Erkalet, and there Sultana ate some sour bread and died.' Erkalet is a village about five or six miles away, and 'Sultana' was the younger of the two little girls. We brought the older one into the house again, and after considerable urging she ate some food and went to sleep. She didn't seem to wish to eat or to live. But she was evidently somewhat stronger than when she was with us before. The next morning she ate her breakfast, but said not a word, and soon went of her own accord into the street. When last I saw her she was standing on a corner, staring vacantly this way and that, apparently not caring which way she went or what might become of

her. There was a crowd passing her, but she was alone. She has not come back. Perhaps she, too, is dead. If one can put himself in the place of this little girl, he can then begin to realize what famine has done for these poor people.

"To-morrow Brother Farnsworth and Mrs. Giles start on a tour to Yozgat and Sungurlu. They will carry some aid to the poor in those places. The most prominent Protestant brother in the little church in Sungurlu has just died. There is much sickness in all that region."

"THE CONVERSION OF A HERETIC."

Mr. Richardson, of Broosa, sends (October 28) the following translation of a statement with the above caption, written by Mr. Apostle Egyptiades, of the Evangelical Greek Church at Demirdesh, near Broosa:—

"About four years ago one of our Protestant Greek brethren died, leaving four children, the youngest of whom had been baptized in our evangelical church. After the death of her father she came and lived in my family for a year; but her mother, being poor, took her away and put her with her other children, to work in a factory for reeling silk from cocoons. As Protestant baptism is, in the eyes of the adherents of the Greek church, considered heretical, this girl was constantly abused by the other girls, and by the directors of the factory. She was rudely mocked and reproached, and at length threatened with dismissal unless she would change her religion and be re-baptized in the Greek church. On the other hand, her relatives and friends promised that if she would yield they would care for her, and marry her well. The mother, having been made aware of all this, exhorted her child to be patient, and cautioned her against being deceived. At length, one morning in August, while the child was on her way to the factory, she was induced by a woman to go with her, by a back street, to the Greek church. Then and there, with the doors closed and in the presence of only two women, one of whom acted as god-mother, they baptized her *by immersing her in a barrel!* Such is orthodox baptism in the orthodox church. We have reason to know that it

was performed with the sanction and by the express order of the Bishop of Broosa.

"In the mean time, news of what was going on at the church went like lightning to every house in the village, and crowds of women and children gathered at the doors to see the girl that was lost, but found again. Throughout the village there was great rejoicing all that day, because, as they said, a soul had been saved from hell. Many wept for joy; and others burned incense to God in their houses, as a token of gratitude for the conversion and salvation of a heretic.

"In accordance with the custom of the Greek church, in the case of reclaimed heretics, they gave her the communion immediately after baptism. She was then taken to the house of her god-mother. Notwithstanding the special pains taken to prevent it, the poor mother at length heard of all that had been done. Distracted with surprise and grief, she bitterly denounced those who had seduced her child. Having with difficulty ascertained where she was, she sent for her to come home; but the messengers were informed that she could not come, that she no longer belonged to her heretical natural mother, but that hereafter, in accordance with the canons of the church, she must be esteemed the child of her god-mother. The mother at length went in person, with her son-in-law, but was not allowed to see her daughter. They were treated with indignity and driven from the house.

"The next day the mother appealed to the government, and the Pasha sent an officer to arrest the parties; but they were on the alert, and at midnight fled to the city, a distance of five miles, and took refuge in the Russian Consulate. The Russian Consul had, of course, no jurisdiction in the matter, since the parties were all Turkish subjects; but although a form of examination was had before the Pasha, justice and decency, religion and humanity have been outraged; and now, after two months, this girl of twelve or fourteen, enticed from her mother, remains an inmate of the aforesaid Consulate. Such are the means which the Greek church, — of pure orthodoxy, — takes to convert

those who leave her communion and become Protestant, or, in her estimation, damnable heretics."

Mission to Austria.

PROBABLE MURDER OF A COLPORTER.

A BRIEF note from Mr. Bissell, dated Innsbruck, November 9, indicates that Mexico is not the only Papal land in which Protestant missionaries, those of the American Board among others, may be exposed to serious danger from the violence of those who know not the truth. He writes:—

"We have distressing intelligence concerning one of the Bible colporters laboring in Tyrol. He was employed by the Bible Society. They have one and we two in the field. They were selling, altogether, from five to seven hundred Bibles a month. They have met with fearful opposition, and the Roman Catholic papers have been continually denouncing them. Last week a person employed in the office of the Bible department at Vienna was here, on his way to institute inquiries concerning their colporter, fearing he had been murdered. We have since heard from him from Bozen, south of us, that there is every evidence that Rauch has been murdered.

His diary and cane have been found on the banks of a stream, but his body, at last accounts, had not been recovered. What they are preparing for our men, and for us, God only knows."

"DON'T GIVE UP."

MR. PARSONS, of the Western Turkey mission, on his recent return from a visit to the United States, passed through the Tyrol, and on reaching Constantinople he wrote (November 7):—

"Don't give up the work in Austria,—in the Tyrol,—I do not know so much about the rest of Austria. If any one doubts whether there is need of such men and such methods as the Lord is now employing in the Tyrol, I would urge him to go through it, as I did, in the 'Omnibus' train, slowly, slowly; look out upon the images in the fields, at the corners of the streets, and along the high ways, and see the poor people, bowing to and kissing the filthy things, and get an impression of the degradation of the people as he can, in part, from such a ride.

"The brethren are led of the Lord. They have doubtless told you of the openings for the circulation of the Bible."

MISCELLANY.

PERSECUTION IN THE LOYALTY ISLANDS.

THE "Chronicle," of the London Missionary Society, for October, gives painful accounts of "the arbitrary and lawless proceedings of the Roman Catholic priests in the Loyalty Islands, and of their infatuated agents, with the design of uprooting the Protestant faith from places where it has taken deep hold upon the affections of the people." Rev. Samuel Ella, who had just returned to Uvea, from a visit to England, writes: "Instead of our flourishing villages, all was ruin and devastation; not a house standing, only charred posts and *débris*, where the houses formerly stood. The cocoanut groves were gone also, and thousands of trees strewed

the ground, besides those placed as a barricade for the Papists after their assault on the Protestants. Three chapels have likewise been destroyed. Our own house and grounds have suffered from this persecution. The women and children fled for refuge to our premises, and remained in our house and outhouses for three months, and built little shanties on our ground. The Papists came about to pull down the house; but some of the more thoughtful dissuaded them from this. They battered down the students' houses, and stole nearly all my live stock and other things about the ground. We found our house in a very dirty and dilapidated condition, but we have since

made things a little more orderly and clean, with the ready help of the people. Alas! for them, they have no houses to go to, but must begin to build and plant anew. At present they seem very disheartened and hopeless.

"I have visited the southwestern villages, where our poor people have been forced into the Papist fold, and I had an interview with some of our people and with the old tyrant, the Papist chief there. Many of the poor people wept when they saw me, and expressed their desire 'to return to the Word of God.' The old chief said, if any returned to the Protestant religion, he should require such to leave the district. Our chapel has been seized, and converted into a Papist place. The windows have been plastered up, and an altar placed within, and a cross erected on the roof. The priests are evidently plotting further mischief, and I hear that my neighbor is trying to incite his followers against me. I have written to the Resident, telling him what is doing, and that his Government will be held responsible for the mischief that may be done; for they have permitted these outrages to continue for twelve years, and the authorities have evidently connived at them. The 'investigation' of which the Versailles Government spoke was a mere sham. The principal actors in the atrocious butcheries are here plotting more outrages, the leader of whom is the priest's factotum, who, with his own hand, murdered five of the men who fell in the first massacre. The priest's own rifle, in the hands of one of his catechists, shot two others. I do not wish to see the poor, infatuated, blind tools of the priests lose their lives for these murders, but it is simple justice that the principals of these massacres be severely punished." Referring to outrages of which reports had been previously published, Mr. Ella says: "These barbarous acts were reported to the French Governor, and his aid was requested to defend the Protestants from such outrages. No notice was taken till nine months after the massacre, and then very small redress was given." Respecting another assault by the Roman Catholics, he writes: "The Protestants stood

on the defensive around the chief Whenegei, and abandoned their lands to the rage and malevolence of their enemies. The Papists, meeting with no opposition, burnt, ravaged, and destroyed in all directions. Every Protestant village was razed to the ground, thousands of cocoanuts felled, and the fields and plantations cut up. Even the cemeteries were ravaged, and the graves and tombs demolished. The Protestants assembled on the grounds of the chief, and the Catholics from all parts of the island inclosed them in. Sallies were made on both sides, with some loss of life. The Papists consented to withdraw, on condition that all arms should be given up to them, and the lands of the Protestants also, limiting them to a small space. To all this they yielded, and the Papists withdrew, after burning down the young chief's house and barricade.

"During the time the Protestants were surrounded, they suffered from famine, being unable to get out to their plantations (most of these were destroyed). The poor women, seeing their children dying, ventured out in search of food. They had found refuge on our premises and grounds. Several of these poor creatures were caught by their savage enemies, and murdered or mutilated. Eight were killed outright—one old woman on my grounds here—and thirteen brutally mutilated, chiefly by having their hands broken by blows of the back of tomahawks and clubs, the hands being held on stones or stumps of cocoanuts. At one time a mob surrounded my house, and threatened to force the doors, and murder the women and children within. Before Mr. Creagh left, the Resident arrived in a steamer, and inquired into the murders of the women. He seized fourteen of the principal actors in these murders, and also the chief elected by the Catholics, and sent them to the Governor at Noumea, expecting that they would be executed; but the Governor set them at liberty, requiring them to remain in that district. On the Resident asking these murderers why they had butchered and mutilated the women, they replied, the priest told them to do so."

CHRISTIANITY IN THE SAMOA ISLANDS.

THE following passages are from the report of Mr. A. B. Steinberger, appointed in March, 1873, special agent of the U. S. Government, to visit and report upon the Samoa or Navigator's Islands; transmitted to the U. S. Senate, by the President, in April last:—

"The adherents of the London Missionary Society and the Wesleyans are interspersed throughout the entire group. It is safe to say that there is not a single Samoan who has not accepted Christianity, though more devout and zealous in some districts than in others. I cannot speak too highly of the intelligence, patience, fortitude, and high moral attributes of the missionaries of Samoa. By their religious instructions and godly lives, and the practice as well as inculcation of the domestic and social virtues, they have exerted over the natives a wonderfully transforming power, in less than half a century changing, in many important respects, the whole moral aspect of the islands. Indeed, it is not possible to estimate the degree of elevation effected by their presence and agency. They are, beyond all doubt, more important and effective instrumentalities in the civilization of this people than all other causes combined. Excepting a few traders in lonely districts, the whites are covertly hostile to the missionaries. They are German and English from the colonies congregated at Apia, tradesmen and liquor-dealers, who look upon the natives and their property as common plunder, and with mercenary motives often seek to corrupt them. Hence the missionaries look with suspicion and fear upon them. They are a class long resident in Apia, and know nothing of the natives or country. They are absolutely selfish in their purposes and plans, and hence add nothing to the common stock of knowledge or usefulness of the community. . . .

"Present indications are that these people will soon occupy a much higher place in the scale of minor nations than most of the Polynesian islanders. . . .

"In Pago Pago [a village on the island of Tutuila] I first learned of the virtues and Christian attributes of the natives.

Coins, jewelry, knives, and other things might be upon the deck of our vessel, hundreds of natives might come and go, yet no article of value would be touched.

"On Sunday the villages were singularly quiet. I therefore established a rigid discipline on board the vessel, having a motley crew; captain Scotch, mate a Swede, the sailors Russians, Finns, and Swedes, and the artist a Bostonian. On Sunday work ceased, the crew, well dressed, went to church, and throughout my intercourse with the natives and missionaries, the sailors preserved a commendable decorum, on Sundays attending church and observing religious forms at household prayers."



WILLIAMS' DICTIONARY OF THE CHINESE LANGUAGE.

THIS new Dictionary has just been published at the press of the American Presbyterian Mission in Shanghai. The older readers of the Missionary Herald will remember its author as the former missionary of the American Board at Canton, who for so many years had charge of the Mission press in that city, and who, while there, published successively, besides many articles in the "Chinese Repository," "Williams' Easy Lessons in the Chinese Language," "Williams' English and Chinese Vocabulary," "Williams' Middle Kingdom," which is still the standard work on China, "Williams' Commercial Guide," and "Williams' Tonic Dictionary of the Canton Dialect." All these works were prepared while Dr. Williams retained his connection with the American Board. In the year 1855, Dr. Williams accepted the position, which he still holds, of Secretary of Legation to the United States Government in China. While discharging the duties of this office, he has still found time for the prosecution of his literary labors. A new edition of the "Commercial Guide," adapted to the changed relations of Foreign Nations with China, appeared in 1862. In the year 1863, he commenced the preparation of this Dictionary, which must be regarded as the great work of his life, and which, after eleven years of consecutive labor, and in

the forty-first year of his residence in China, is now presented to the public.

Dr. Williams did not come to this work as a fresh hand. His previous studies, and especially his preparation of the "Tonic Dictionary of the Canton Dialect," all prepared the way for this Dictionary of the general language. The greater part of the words in the Canton dialect, as in each of the other dialects in China, is the same as in the general language. What was necessary in this new work was to change the plan of that dictionary, to remove what was peculiar to the Canton dialect, or at least to indicate its local character, to increase the number of characters, and in every way to improve and perfect the whole. This the author has done, and we have in his new work the ripe fruit of his life-long studies.

The Dictionary comes to us in the form of a handsome quarto, bound in cloth and leather, containing 1,336 pages, including the Preface, which has 10 pages, and the Introduction, which has 74 pages. The style and execution of the work do credit to the office from which it emanates.

The Preface alludes to the fact that fifty-two years have elapsed since Dr. Morrison completed his dictionary of the Chinese language. That dictionary is still in use, though now out of print. It is an interesting fact that this new work has been given to the public by the only surviving member of the missionary circle who was personally acquainted with Dr. Morrison.

We learn from the Preface that the number of characters in the work is 12,527, of which 1,587 are duplicate forms, so that the number of articles is 10,940. Although the number of characters in the Chinese language is above 40,000, yet the number in this dictionary is deemed sufficient for all ordinary purposes.

These 12,527 characters are grouped under 522 syllables, which are arranged in alphabetical order. The number of characters under each syllable varies very greatly. In some cases there are but one or two, in others several tens, and under the syllable represented by the single letter "i" there are more than 150 characters, of which 55 are in the same tone.

If written phonetically, whether by the Roman alphabet or by any other method, these 55 characters are to the eye, as they are to the ear, identical; as written in the Chinese method, they are perfectly distinct, and in many cases without resemblance to each other. This illustrates the poverty of sounds, and the richness of the written symbols in the Chinese language; characteristics which preclude the extensive use of any phonetic method of writing the language, inasmuch as the abundance of its characters only compensates for the paucity of its sounds.

There are *more* than 522 syllables in each of the local dialects of China. This number was chosen in conformity with a native dictionary of the Mandarin, or Court language, which, as Dr. Williams informs us in his Preface, is the prevalent spoken language in sixteen provinces, out of the eighteen provinces of the Empire, being the most widely-spoken of any living language. Although in the heading of each article the author has followed the sounds of the Mandarin, yet underneath he has indicated, in smaller letters, the spelling of the characters in six different dialects, the Canton, the Swatow, the Amoy, the Foochow, the Shanghai, the Chifu; and also according to the "old sounds" of the language.

In the greater number of instances, a short paragraph has been introduced after each character, to show its etymology. The author has followed, in this department of his work, a native dictionary, called the "I Wūn Pi Lan." These etymologies are of little value of themselves considered, inasmuch as Chinese etymology is, in the view of Western scholars, essentially unscientific and fanciful; but as an aid to the memory their value is very great.

The definitions are clear and copious, the Dictionary in this respect, as also in the number of examples adduced under each character, greatly excelling those which have preceded it. They are particularly valuable in the various departments of natural science, owing to the fondness of the author for such studies. It would be difficult in Chinese to attain to any such precision of logical arrangement of the definitions, with examples

under each head, as is found in the Latin and Greek languages. Indeed, the language will not admit of it. Frequently it is impossible to trace any connection between the different significations of the same word. Yet even here we may hope that something more may be done by careful analysis.

There are eighteen tables scattered in different parts of the book, containing the names of the different dynasties which have ruled over China; the names of the Emperors in several of the more prominent of these dynasties; the location of the capital at different periods of Chinese history, and other matters of interest to the general student.

In fine, this Dictionary, as a whole, is a treasury of knowledge in regard to the Chinese language and Chinese affairs, a treasury accumulated by many years of study, both of Protestants and Roman Catholic missionaries. No student of the language can afford to be without it. Well may its author, now the oldest resident in China of those from Western nations, as he looks back upon his past course, and especially upon the eleven years of toil in the compilation of this Dictionary, in which even every Chinese character has been written by his own pen, although at the same time he was discharging the onerous duties of his official position, in which frequently the combined functions of Minister, Secretary, Interpreter, and General Business Agent have devolved upon himself alone, take a high degree of satisfaction in his completed work, and render humble thanks to the good Lord, who has enabled him to bring it to a close. He now makes this new offering to promote every good interest of China in her intercourse with Western nations, and signifies his unabated love to the missionary cause by placing the work within the reach of missionaries at but little more than one third of its original cost.

We learn that Dr. Williams expects before long to leave China, and return to his native land. He will be followed by the kind regards of a large circle of acquaintances and friends.

W. BLODGET.

PEKING, CHINA.

REMAINS OF MR. STEPHENS.

"THE PACIFIC" (San Francisco) of October 8, says: "The last steamer from Panama brought the remains of Rev. John L. Stephens. They have been forwarded at the request of his brothers, and also as the only security for their safe repose. They were conveyed from Ahualulco some months ago, under guard of soldiers, who were returning from that place after the excitement following the assassination. The body has been kept in Guadalajara awaiting some suitable opportunity for transfer to this State. A young American who has been residing in Mexico for some time, and who wished to depart from the country, finally undertook the task and peril of conveying and guarding the body hither. He seems to have discharged his trust with fidelity, and the interment has taken place at Petaluma."

GLEANINGS.

THE English Church Missionary Society has recently sent out a company of eight missionaries, clerical and lay, to East Africa, to commence new operations with three special ends in view: 1. To make arrangements for receiving and instructing, in the Gospel and in useful arts, such Africans as may be liberated from slave ships by British cruisers. 2. To develop the settlement at Kisulindi, as the abode of a Christian community, where there may be educational institutions, etc., as an example before the natives of that portion of Africa. 3. To establish one strong station with a view to a chain of stations towards the interior. The hope is to do much, ultimately, to break up the terrible East African slave trade.

— Mr. Rouse, of the (English) Baptist Missionary Society, wrote in July last respecting the Sonthals (or Santals) of India: "There seems to be no end to the number of the Sonthals turning Christians. The heathen are raging, and persecuting them by robbing their fields, houses, and little all, and still more and more people are presenting themselves daily to be instructed in Christianity,

and that from all sides, some as far off as twenty miles from this. This week alone I have baptized one hundred persons."

— The "Missionary Herald," of the English Baptist Society, states: "The 'Pioneer,' although no friend to pure Christianity, and not inclined to give it credit for the changes going on in India, has lately borne testimony, which may be worth something, as to the decay of Brahmanism. It says: 'The power and influence of the Brahmins is visibly declining; the extravagances of the system — self-immolation, self-torture, naked and repulsive asceticism — have disappeared or are disappearing; pilgrimages are yearly less frequent; endowments are rarer; caste rules are relaxed; people are less prepared to make sacrifice of any kind for their belief. The Hindoo is beginning to forget his religion; he has never formally deposed it, but it is shunted out of sight by the whole routine of the life which we have introduced.'"

— A Parsee writes to the "Bombay Guardian," that "the only hope of their race, numbering some 80,000 in India, being saved from extinction, is in adopting Christianity." There are thousands of educated Parsees in Bombay who have lost confidence in their own system of religion, and are perfectly convinced of the truth of Christianity.

— Miss Dean, of Oroomiah, says, September 14: "Every day, almost, we hear of some new interesting case among the Mussulmans. One of our helpers baptized one in his village last week; one came to us yesterday asking baptism."

— Mr. Flad writes, respecting Abyssinia: "I have heard gladdening accounts in reference to the copies of Holy Scriptures which I sent three years ago from Matamma to the interior. The hearts of many Abyssians have been enlightened, priests and laymen have risen at many places, gathered the people, read before them the Word of God in Amharic, and testified against the errors of the Abyssinian Church. Also among the Jews is a process of fermentation going on, and our four converted teachers are making missionary tours, and proclaim the gospel to Christians and Jews."

— Mr. Flad also states: "Last year 69 converted Jews were baptized, and 120 more are prepared and ready for baptism. It is a great pity that there is not full religious liberty in Abyssinia for Christians, Jews, Mohammedans, etc. On the way from Massowa to Matamma I met with a Mohammedan teacher who has a large school. He is in the possession of an Arabic Bible, and is pretty well acquainted with the Gospel."

— The "Record," of the Presbyterian Board, for October, gives these among its items of recent intelligence from the missions: "An educated Japanese was baptized by Mr. Carrothers, in Yedo, who may become a very useful laborer among his countrymen; and ten persons were baptized by Mr. Loomis, in Yokohama, the service being one of deep interest. Others were applicants for admission to baptism, but were deferred. It is expected that a church of about twenty members will be organized there in a short time. In Persia, the missionaries speak of marked interest in their teaching, and in the reading of the Scriptures on the part of Mohammedans, particularly at Tabreez; indeed, so marked as to awaken the hope of the best results. The policy of the government of that country, though not clearly announced, appears to be more liberal or tolerant now than in former years."

ARRIVAL.

MR. and MRS. ROBERT A. HUME, who sailed from New York August 11, to join the Mahratta mission, reached Ahmednuggur October 31.

DEATH.

AT Aintab, Turkey, October 1, Mrs. Mary L. Marden, wife of Rev. Henry Marden, of the Central Turkey mission. Some of the circumstances attending this death were very trying. Mr. Marden left home September 21, to accompany a missionary who was ill, to the coast, on his way to America, leaving his wife, for aught that appears, as well as usual. He returned October 2, having heard noth-

ing of her illness, to find her dead and just ready for the grave. A violent attack of malarial fever had proved fatal after eight days of suffering, during which she gave birth to an infant.

Mrs. Marden (Mary L. Cristy) was born at New Boston, N. H., May 6, 1839. The family removed to Brooklyn, N. Y., in 1869. On September 10th of that year she was married to Mr. Marden, and sailed with him the next day for Turkey.

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Aroostook county.	
Sherman Mills, a friend,	5 00
Cumberland county.	
Auburn, High st. Cong. ch. and so., add'l,	1 00
Gorham, Cong. ch. and so.	15 00
New Gloucester, Cong. ch. and so.	100 00
Portland, State st. Cong. ch. and so. m. c. 19.87; St. Lawrence st. Cong. ch. and so., with other dona's, to const. ARTHUR LIBBY, II. M., 21.57; 51 44—167 44	
Kennebec county.	
Richmond, Cong. ch. and so.	42 00
Lincoln and Sagadahoc counties.	
Topsham, Fanny E. Purlinton,	1 00
Penobscot co. E. F. Duren, Tr.	
Bangor, Central ch. and so.	375 00
Union Conf. of Churches.	
Otisfield, Avails of weeping-tree,	4 50
Sweden, Aaron Woodbury,	1 00—5 50
Waldo county.	
Stockton, 1st Cong. ch. and so.	20 00
York county.	
Acton, Reuben Buck,	10 00
Biddeford, 2d Cong. ch. and so. 13; George H. Adams, 25;	38 00
Lebanon, Cong. ch. and so.	34 00—82 00
	697 94

Legacies. — Portland, John C. Brooks, add'l, 3,109 50
3,807 44

NEW HAMPSHIRE

Cheshire co. George Klagsbury, Tr.	
Keene, 1st Cong. church,	100 00
Grafton county.	
Piermont, Cong. ch. and so.	14 00
Rockingham county.	
Exeter, Union Monthly Concert,	15 31
Strafford county.	
Tamworth, Cong. ch. and so.	34 00
Sullivan co. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. m. c.	5 58
	168 89

VERMONT.

Addison county. Amos Wilcox, Tr.	
Bridport, Cong. ch. and so.	95 66
Essex county.	
Granby and Victory, Cong. ch. and so. m. c.	5 00
Orleans county.	
\$83 acknowledged as from West Chester, in October "Herald," should have been from West Charleston.	
Rutland co. James Barrett, Agent.	
Castleton, Ulrie Maynard,	10 00
Wallingford, "A friend,"	10 00—20 00
Windham co. C. F. Thompson, Tr.	
Grafton, Cong. ch. and so., to const.	
Rev. E. J. WARD, H. M.	55 00
	175 66

Legacies. — Coventry, Greenleaf Boynton, by Ira Boynton, Ex'r, 1,000 00
1,175 66

MASSACHUSETTS.

Berkshire county.	
Monterey, Cong. ch. and so.	22 75
North Becket, Cong. ch. and so.	20 00
Sheffield, Cong. ch. and so.	19 80—53 05

Bristol county.

Attleboro Falls, Central Cong. ch. and so.	25 85
Berkley, Ladies' Cent. Society,	24 00
Fall River, "C. B."	10 00—59 35
Brookfield Asso'n. William Hyde, Tr.	
Southbridge, M. Leonard, to const.	
M. FANNY LEONARD, H. M.	100 00
Warren, a member of Cong. church,	5 00—105 00
Essex county.	
Andover, Seminary Church,	16 50
Lawrence, Cong. ch. and so.	142 17—158 67
Essex co. North	
Groveland, Cong. ch. and so.	11 58
Ipswich, 1st Cong. ch. and so.	17 00
Newburyport, North Cong. ch. and so.	64 15—92 71
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. ch. and so. m. c.	34 82
Lanesville, Rev. W. H. Feel,	1 00
Peabody, 1st Cong. ch. and so. m. c.	25 00
Salem, Unexpended balance of fund, for Annual Meeting of 1871,	26 02—86 34
Franklin co. Aux. Soc. William B. Washburn, Tr.	
Charlmont, 1st Cong. ch. and so.	52 00
East Charlmont, Cong. ch. and so.	35 00
Whately, Cong. ch. and so., of wh., with other dona., to const. MYRON HARWOOD, II. M.	9 62—96 62
Hampden county, Aux. Soc. Charles Marsh, Tr.	
Chester, 2d Cong. ch. and so.	10 30
Springfield, 1st Cong. ch. and so. 83.97; "Unabridged," 500; Mrs. H. D. Strong, 20;	603 97—614 27
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.	
Amherst, 2d Cong. ch. and so.	12 07
Hadley, Russell church m. c.	14 67
Prescott, Cong. ch. and so., add'l,	6 25—32 99
South Hadley Falls, \$80.50 acknowledged in December "Herald" as from South Hadley, should have been credited to Cong. ch. South Hadley Falls.	
Middlesex county.	
Cambridgeport, Chapel Cong. ch. and so. m. c.	5 50
Lincoln, a thank-offering,	100 00
Melrose, Hannah S. Parker,	5 00
Somerville, Franklin st. Cong. ch. and so. m. c.	7 50
Sherborn, Pilgrim Cong. ch. and so.	25 50
Stoneham, Cong. ch. and so.	25 09
South Arlington, Cong. ch. and so.	43 60
West Medford, Cong. ch. and so.	4 96—218 06
Middlesex Union.	
Fitchburg, Calv. Cong. ch. and so., to const. E. M. ROCKWELL and GEORGE W. HOLMAN, II. M.	331 50
Groton, Union Cong. ch. and so., add'l,	4 00
Harvard, Cong. ch. and so.	42 50
North Leominster, Cong. ch. and so.	19 75
Tyngsboro, Evan. ch. and so.	16 50
Westford, Cong. ch. and so.	4 25—418 50
Norfolk county.	
Milton, 1st Cong. ch. and so., to const. WILLIAM H. BALKAM, II. M.	105 00
Quincy, a lady friend,	10 00
Randolph, Atherton Wales,	200 00
Wrentham, Cong. ch. and so. m. c.	5 50—320 50

Plymouth county.	
Middleborough, Rev. M. H. Swift,	3 00
Suffolk county.	
Boston, E st. ch., to const. ALONZO	
BANCROFT, H. M., 100; Berkeley	
st. ch. 38.58; Vine st. ch. 10; Central	
ch. 26.20; Mrs. Eliza C. Ford,	
75; Rev. Cyrus Hamlin, D. D.,	
5; a friend deceased, 5;	259 78
Chelsea, Cent. Cong. ch. and so.	43 22
Worcester co. North.	
Hubbardston, Amasa G. Davis,	30 00
Phillipston, Cong. ch. and so. 30.35,	
m. c. 26.39;	106 74
Templeton, Cong. ch. and so. 107.95;	
Maria P. Sabin, 50;	157 95—294 69
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Leicester, Cong. ch. and so. m. c.	
32.01; Gents' Asso'n, 254.40; Ladies'	
Asso'n, 163.20;	449 61
Shrewsbury, Cong. ch. and so.	78 50
West Berlin, "One wishing you God-	
speed,"	6 45
Worcester, Piedmont ch. and so.	
73.31; Old South ch. and so. 20;	
Daniel Ward, 10;	103 31—637 87
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
East Douglas, Cong. ch. and so.	53 10

Legacies — Boston, Harvey White, by George	
White, Ex'r, add'l,	1,000 00
Gloucester, Mrs. Martha J. Stevens, by Ed-	
ward L. Stevens and Charles Kimball,	
Ex'rs,	500 00
Monson, Mrs. C. B. White, by Welcome	
Converse, Ex'r,	200 00
Rockport, Adeline A. Appleton, by Zeno A.	
Appleton, Ex'r,	50 00

RHODE ISLAND	5,297 72
Providence, D. A. Waldron, 1,000; Be-	
neficent Cong. ch. and so. m. c. 16.45;	
Pilgrim Cong. ch. and so. 20;	1,036 45
Coventry, Oren Spencer,	5 00
Westerly, Cong. ch. and so.	11 40
	1,052 85

CONNECTICUT.	
Fairfield county.	
Redding, Cong. ch. and so.	20 80
Ridgefield, 1st Cong. ch. and so.	80 00
Stanwich, Cong. ch. and so.	12 26—113 05
Hartford county. E. W. Parsons, Tr.	
Avon, Cong. ch. and so. 32; "W."	
10;	42 00
Berlin, 2d Cong. ch. and so.	197 70
Bristol, Ladies' Asso'n, with other	
donas., to const. RACHEL LEWIS,	
H. M.	71 10
Buckingham, Cong. ch. and so.	23 00
Collinsville, Cong. ch. and so.	9 50
East Hartford, Cong. ch. and so. 60;	
A. W. 10;	70 00
Farmington, 1st Cong. ch. and so.	
(of wh. \$50 from Henry D. Haw-	
ley, to const. Rev. E. A. SMITH,	
H. M.), 320.05, m. c. 37.58;	357 63
Hartford, 1st Cong. ch. and so.	
2,305.19, m. c. 24.87; Pearl st.	
Cong. ch. and so. (of wh. from	
JOHN S. WELLES, to const. himself	
H. M. 100), 1,150; Windsor Ave-	
nuce Cong. ch. and so. 30.69; Jos.	
E. Cone, to const. CHARLES R.	
BURT, H. M. 100;	3,610 75
New Britain, South Cong. ch. and	
so. 937.30; Center Cong. ch. and	
so. 312.66;	1,249 96
Plainville, Cong. ch. and so., to consti-	
tute WILLIAM COWLES, H. M.	134 00
Plantville, Cong. ch. and so.	315 82
Shimsbury, Cong. ch. and so.	66 50
South Windsor, 1st Cong. ch. and so.	29 08
Sufield, Cong. ch. and so.	46 30
Thompsonville, North Cong. ch. and	
so.	63 60
West Suffield, Cong. ch. and so.	12 50

West Hartford, Cong. ch. and so.	203 10
Windsor, Cong. ch. and so.	56 24—6,563 28
Litchfield county. G. C. Woodruff, Tr.	
Bethlehem, Cong. ch. and so.	49 30
Goshen, Cong. ch. and so.	152 59
Litchfield, Cong. ch. and so.	11 50
Milton, Cong. ch. and so.	15 00
New Milford, John S. Turrill, 10;	
Mrs. Lucy Turrill, 4;	14 00
Plymouth, Cong. ch. and so.	70 00
Watertown, Cong. ch. and so., of	
wh. from Eli Curtiss, to const.	
A. M. HUNGERFORD, H. M.	189 47—501 86
Middlesex county. E. C. Hungerford,	
Tr.	
East Hampton, 1st Cong. ch. and so.	20 00
Essex, 1st Cong. ch. and so.	36 28
Killingworth, "H."	3 00
Middlefield, Cong. ch. and so.	50 00
Middletown, 1st Cong. ch. and so.	
35; J. F. Huber, for Madura, 1;	36 00
Old Saybrook, Cong. ch. and so.	
m. c.	13 75—159 03
New Haven county. F. T. Jarman,	
Agent.	
Guilford, 1st Cong. ch. and so.	46 00
Madison, Cong. ch. and so.	39 00
Milford, 1st Cong. ch. and so., to-	
wards support of Rev. R. A.	
Hume,	200 00
New Haven, Ch. of the Redeemer,	
503.29; East Cong. ch. and so.	
20; College st. Cong. ch. and so.,	
to const. HARRIETT N. GRAY and	
MARY D. BLAIR, H. M's, 212.03;	
1st Cong. ch. and so. 602.98, m. c.	
16.21; North Cong. ch. and so.	
m. c. 10.40; Dwight Place ch.	
15;	1,379 89
South Britain, Cong. ch. and so.	66 25
Wallingford, Cong. ch. and so.	77 56
Waterbury, 2d Cong. ch. and so.	231 56—2,040 26
New London county. C. Butler and	
L. A. Hyde, Trs.	
Hanover, Cong. ch. and so.	25 25
Norwich, 2d Cong. ch. and so.	
227.67; a friend, 7;	234 67—259 92
Tolland county. E. C. Chapman, Tr	
Mansfield Centre, 1st Cong. ch. and	
so	130 00
South Coventry, 1st Cong. ch. and	
so.	74 00—204 00
Windham county. Rev. H. F. Hyde,	
Tr.	
East Woodstock, Cong. ch. and so.	11 35
Woodstock, 1st Cong. ch. and so.	25 00—33 35
	9,877 76
Legacies. — Wethersfield, Levi Still-	
man, by A. Galpin, Ex'r,	67 50
	9,945 26

NEW YORK.

Albany, 1st Cong. ch. and so.	81 14
Ballston Spa, John L. T. Phillips,	9 00
Belmont, L. A. Hickok,	10 00
Brooklyn, Puritan Cong. ch. and so.	
72; Ch. of the Mediator, 24.59;	96 59
Chatham Village, Mrs. M. J. Utley,	1 00
Clinton, Mary D. Williams,	9 00
Dunnsville, W. G. Davis, to const. Mrs.	
MARY RHINEHART, H. M.	100 00
East Bloomfield, Cong. ch. and so.	136 63
Flushing, Cong. ch. and so. m. c.	13 22
Floyd, Welch Cong. ch. and so.	5 75
Middletown, Cong. ch. and so., add'l,	7 00
Millville, E. A. Linsley,	9 00
New Lebanon, Washington Hitchcock,	2 00
New York, Harlem Cong. ch. and so.	5 23
North Bergen, Rev. S. Carver,	10 00
Oswego, Cong. ch. and so., of which	
Theo. Irwin, 50; A. H. Failing, 5;	
F. E. Hubbard, 5;	60 00
Orisco, Cong. ch. and so.	7 00
Otisco Valley, Mrs. O. S. Frisbie,	21 00
Plattsburgh, G. M. Beckwith,	1 00
Poughkeepsie, Two friends,	6 00
Verona, a friend,	30 00
Watermills, Maria Halsey,	70—621 31

Legacies. — Elmira, N. Y., Robert Covell, 270 35

891 66

NEW JERSEY.

Lodi, Cong. ch. and so. 9 00
Morristown, Mrs. Joanna Woodruff, 5 00
Princeton, a friend, 10 00—24 00

KENTUCKY.

Berea, Cong. ch. and so. 28 00

OHIO.

Aurora, Cong. ch. and so. 25 00
Chatbam Center, Cong. ch. and so. 35 69
Circleville, Eunice A. Lyman, 5 00
Gambier, Miss'y Society of Cong. ch. 10 00
Granville, G. B. Bancroft, 5 00
Jackson, A. E. V. 5 00
Kent, 1st Cong. ch., annual interest on \$1,000, from Austin Williams, deceased, 70 00
Lawrence, Mrs. Betsy McGuire, 10 00
Lyme, Cong. ch. and so. 45 52
Milan, Presb. church, 60 00
Mohawk, a friend, 4 00
Ruggles, Cong. ch. and so., add'l, 36 57
Twinsburgh, Cong. ch. and so. 40 00
West Andover, Cong. ch. and so. 10 00
Wheelsburg, Rev. Ira M. Preston, 5 00—366 69

ILLINOIS.

Alton, Ch. of the Redeemer, 32 50
Bloomington, a few friends, 16 00
Canton, Cong. ch. and so. 55 00
Creston, Cong. ch. and so. 16 40
McLean, Mrs. J. L. Coffing, 2 00
Oak Park, Cong. ch. and so. 17 60
Payson, Cong. ch. and so. 20 00
Philo, William Keble, 5 00
Rockford, 2d Cong. ch. and so. 270 76
Roseville, Andrew L. Bennoyer and wife, 5 00
Rosemond, Cong. ch. and so. 22 20—462 46

MICHIGAN.

Bellevue, D. R. Shoop, 10 00
Benzonia, 1st Cong. ch. and so. 12 60
Dexter, Maria B. Field, 10 00
Lodi, Eli Benton, 20 00
Paw Paw, Salmon Hunt, 10 00
Richland, 1st Presb. ch. m. c. 1 60
Walker, Rev. G. A. Pollard, 1 00
Wayne, Achsah Armstrong, 5 12—70 82

MINNESOTA.

St. Paul, Plymouth Cong. ch. and so. 58.10; F. I. Hoffman, 5; 63 10

IOWA.

Belle Plaine, Miss'y Concert, 5 00
Burlington, Mrs. J. Everall, 5 00
Chester, Cong. ch. and so. 25 28
Earlville, James Hersey, 5 50
Green Mountain, Cong. ch. and so. 25 00
Stacyville, Cong. ch. and so. 20 00—85 78

WISCONSIN.

Fond-du-Lac, Cong. ch. and so. 62 50

OREGON.

Forest Grove, 1st Cong. ch. and so. 2 50

CALIFORNIA.

Benicia, Cong. ch. and so. 10; C. A. Colby, 11.05; 21 05

NEBRASKA.

Weeping Water, Cong. ch. and so. 11 00

NEW MEXICO.

Fort Stanton, Mrs. S. D. Clendenin, 10 00

CANADA.

Montreal, Charles T. Williams, 10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Waimea, Rev. G. B. Rowell's ch. m. o. 110 00

North China, Peking, an unknown lady friend, "for the present distress," 25 36
Mahratta Mission, Rev. S. R. Wells, 10 00—145 36

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Central s. s. 50; Gloucester, Cong. s. s. 27.05; 77 05
NEW HAMPSHIRE. — Colebrook, Cong. s. s. 5.43; Piermont, Erdie, Willie, and Mary Marden, 6; Tamworth, "Little George," 1; 12 48
VERMONT. — Randolph, Cong. s. s. 5 00
MASSACHUSETTS. — Salem, South Cong. s. s., for Bonjize, South Africa, 50 00
RHODE ISLAND. — Central Falls, Cong. s. s., to furnish a room in the "Girls' Industrial Home," Dakota Mission, 50 00
NEW YORK. — Brooklyn, Rochester Avenue, Mission s. s. 20 00
Iowa. — Danville, Cong. s. s. 7 00
MICHIGAN. — Glen Arbor, Cong. s. s. 50c.; Walker, S. W. P., for schools at Erzroom, 1; 1 50
COLORADO. — Denver, George Ford, for support of boy at Siroor, India, 30 00
\$252 98

Donations received in November, \$17,757 87
Legacies, " " 6,197 35

\$23,955 22

Total, from Sept. 1st to Nov. 30th, 1874, \$80,903 33

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Biddeford, 2d Cong. and so. 11 55
Sherman Mills, a friend, 5 00—16 55

NEW HAMPSHIRE.

Manchester, Franklin st. ch. and so. 57 87

VERMONT.

Brattleboro, Cent. Cong. ch. and so. 103 86

MASSACHUSETTS.

Danvers, Rev. C. B. Rice, 5 00
Fitchburg, Calv. ch. and so. 37 50
Harvard, Cong. ch. and so. 1 50
North Adams, Cong. ch. and so. 53 77
Peabody, Cong. ch. and so. 75 84
Salem, South Cong. ch. and so. 121 53
Springfield, 1st Cong. ch. and so. 9 33
South Weymouth, Union Cong. ch. and so. 15 00
Whately, Cong. ch. and so. 10 00—329 47

RHODE ISLAND.

Providence, Pilgrim Cong. ch. and so. 1 00

CONNECTICUT.

Brooklyn, 1st Trin. ch. and so. 16 00
Danielsonville, Cong. ch. and so. 34 62
East Hartford, Cong. ch. and so. 15 00
South Coventry, 1st Cong. ch. and so. 11 00—76 62

NEW YORK.

Brooklyn, J. Davenport, 50 00
Flushing, 1st Cong. ch. and so. 24 00—74 00

OHIO.

Lyme, Cong. ch. and so. 30 10
Twinsburgh, Cong. ch. and so. 23 00—53 10

WISCONSIN.

Janesville, Cong. ch. and so. 25 00

CALIFORNIA.

Summer Hill, Francis Wilson, 25 00

Received in November, \$762 47

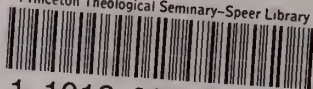
Total for Nominally Christian Lands, from Sept. 1st to Nov. 30th, 1874, \$2,890 81

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